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HALIFAX, N.S., MAY 13, 1876.

"HE'S A BRICK."

If it is slang, it is really classical slang.

And yet of the thousands who use the

term. how few-how very few-know its

origin, or its primitive significance. Truly,

it is a heroic thing to say of a man to call

him a brick. The word so used, if not

twisted from its original intent, implies

of Sparta, he was yet ruler of Greece-

at this, and spoke of it to the king.

reared for defence. Why is this?"

"Indeed, Sir Ambassador," replied

Agesilaus, "thou canst not have looked

carefully. Come with me to-morrow

morning, and I will show you the walls of

Accordingly, on the following morning, the king led his guest out upon the plains,

where his army was drawn up in full bat-tle array, and pointing proudly to the ser-

"There thou beholdest the walls of

Sparta-ten thousand men, and every man

YOSEMITE VALLEY.

Yosemite Valley, of which the world has

heard so much, is situated on the Merced

River, in the southern portion of the

county of Mariposa, 140 miles a little

south-east from San Francisco, but nearly

250 miles from that city by any of the

travel routes. It is on the western slope

centre of the State, measuring north and

south. It is a narrow gorge, about eight

miles in length, from a balf to a mile in

width, and enclosed in frowning granite

walls, rising with almost unbroken and

perpendicular faces to the dizzy height of

rom three thousand to six thousand feet

several places spring streams of water,

which in seasons of rains and melting

snows form cataracts of beauty and mag-

nificence surpassing anything known in

mountain scenery. The valley bottom is like a floor, the Merced River, taking up

much room as it wanders from side to side.

apparently in no haste to leave. There

are broad tracts of natural meadow,

and olive, almost without undergrowth.

and through which one may ride unim-

peded in all directions. The walls are of

three thousand feet; in some places nearly

vertical, and with very little debris at the

hase; in others a pine-covered slope leads

up to gigantic towers, spires, or sharp-cut

climb in or out of the valley; and a man.

find a dozen places where he could, with

real danger, scale those impassable

all that is brave, patriotic, and loyal.

quaint and familiar expression.

NO. 20

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IN MEMORIAM.

Maggie, Lizzie, Robbie, Nellie and Frances, children of Israel and Mary Longworth have all within a few weeks been laid side by side in the churchyard. They now lie beside little Mable who was called home thre years ago, and now their home is childless, and instead of the prattle of children's voices they hear:

"The echo of a distant strain Ofharps and voices, blended notes Beyond the river."

Tread softly by those new made graves where a whole household lies,

For very precious is that dust which hides them from our eyes.

For human love hath wept its grief while passing 'neath the rod, And dumb with anguish 'heard the voice "Be still for I am God."

Speak softly, very softly, for vanished love and Are found O earth, within they arms in compass small as this.

The light has from the homelife gone; the sunshine from the heart.

And buried hopes lie here at rest of love and life

O vail unraised, be lifted, in vision may we see A gleam of that unrivalled light sweet ones that A gleam of that unrivalled light sweet ones that circle thee,
But the answer we had heard before came to us once again, Eye hath not seen its tinting's glow, ear heard its

But bye and bye we'll find them in the bright fields above, Crowned with wreath of fadeless bloom, a fadeless wreath of love:
And while the weary pilgrim will find the eternal

For when the Master took them he left ajar the A sound of infant voices came to us from the skies. A mystic bond twixt earth and heaven that binds us to the throne,
A faith that leaps the abyss of time and treads the

great unknown, When faith sees little dimpled hand that beckon every day, Tis then that heaven seems doubly dear and not so

At the hour of early morning and the restful even-The spirits of the sainted are often at our side,
And the wearied heart grows stronger with the
ministry of love,
For the soul keeps reaching heavenward, when our

When the weeping shall be ended in that tearless world of bliss, We will know the whys and wherefores we so

again, Woven from the many threads, of the wondrous MARY L. SHENTON. Truro, N.S., May 8th.

LETTER FROM MRS. McDOUGALL.

The following letter from Mrs. Geo. McDougall to her mother, giving the sad details of the death of her husband, whose fate has awakened deep sorrow in so many hearts, will be read with interest by our readers. It has already appeared in the Meaford Monitor. The particulars of Mr. McDougall's death have come to hand slowly, and in fragmentary form. have published all authentic information about the sad event that has reached us. And now with all that is known the real cause of his being lost seems mysterious:

MORLEYVILLE, BOW RIVER, Feb. 15th, 1876.

My DEAR MOTHER,-I have just come from the grave of my dear husband, who was buried last week, on the tenth of this month. I hardly know how to give you a detailed account of his death, but I must try to do s). It is very sad to have the husband. A party that were out had painful duty of writing. Four weeks ago found it, and brought it to his sorrowing painful duty of writing. Four weeks ago from this day my dear husband left home with our son John, and his nephew Moses breast, the other a little on the side, his McDougall, and two Indians, for the eyes and lips closed, and a smile on his purpose of hunting and bringing in meat, countenance, his legs and feet in the right the buffalo being now not more than thirty miles from the place. The snow being deep and the weather cold they had when late in the afternoon they killed six animals. These had to be skinned and cut up and loaded upon the sleds. When done, they started for the tent, nearly four hovering over him, waiting to take him home to be with Jesus." We all think he tent, who was complaining of not being about him and expressed his desire to all. It has been a severe trial to write, have a good fire ready when John and the Indians should come. At first John objected, as they were still two miles from

the tent, but his father urged it would be better. So being on horseback he rode off at a gallop. John and his party followed slowly. When they reached the tent, what was their surprise and consternation to find no father, only Moses fast asleep and fire about out. The sleeper was awakened, but he had not seen his uncle. The night being clear they judged from the stars that it was about ten o'clock. They reloaded their guns and went upon the highest places the could and fired a great number of shots, and also in the valley; but to no purpose. After passing a sleepless night, at early dawn John started out in quest of the horses, for he thought his dear father might have been thrown, and if so, his horse would be with the others. He was greatly relieved to find his father's horse was not with the band. He spent the day in riding in every direction and firing shots till late in the evening, but no father was to be found. This was Tuesday. Wednesday was very stormy, fearful drifts, no leaving the tent. Through the day he thought it possible that his father. in his wanderings the first night, had been going in the direction of home, and when day light came, he would find the road and have gone there. This led him to come home. but no father was there. Next morning early, he started out with David and two others, and went down to where the mounted police are stationed, forty miles from this, in hopes they might find him there. He was not there and had not been heard of. A number of the police, with captain and officers, and others turned out and rode all over for miles; but no vestige of our dear one could be found. Some of the party came to some tents oc-cupied by half-breeds, among whom was a boy who said he had seen a white man riding a dark-colored horse on Tuesday afternoon. He rode around in a circle, then stopped his horse, got off, and knelt down for some time, holding the horse by the rein, then he re-mounted and went on The lambs lie on his bosom for he loved them the best. the way, as the boy thought, to a place called Elba, where some families are stay-Yes bye and bye we'll find them and until then we ing. Saturday the horse came to a tent that stood near the road homeward, without any saddle. All these days, the dear of the Sierra Nevada, midway between the and peering through the darkness with tear bedimby saddle. And the distress and suspense. I was from home. I had gone down the river sixty miles, on a visit to our daughter Nellie's home. The first Sabbath I was there my dear husband was with the mounted police and preached twice for them. On Monday he came to Nellie's and staid until Wednesday morning. When he left for home he was so above the green and quite vale beneath, well and hearty, little did we think we From the brows of the precipices in were bidding him good-bye, looking on his smiling face for the last time. Arrangements were made that I should meet him in two weeks from the next Saturday, at the mounted police station, as he would be there to preach at the appointed time. Accompanied by Nellie, I went, expecting to meet him. Instead we found John and David with others: they had just come from a general search for their father. radiant in spring time with a wonderful They greeted us. I thought, with rather a sad salutation, but it being dark, we did not see their faces: nothing was said to give us any clue that there was anything wrong that had transpired. The family at whose house we stopped were very kind. Supper being ready, we all drew round the table. Conversation was very dull. When near through supper a priest came in, and the first words hr uttered were, speaking to John: "Mr. McDougall, I am very sorry for your misfortune." The cold chills ran through me, and looking at Nellie, I was startled; she was very pale. Turning to John, I mustered up courage to ask what misfortune had happined. David spoke: Mother, we may as well tell you first as last, father left John on his way to go to the tent, lost his way and has not been found yet, and this is the 9th day." You to an ochre, that, in full sunlight, is may judge my feelings and Nellie's. But still there was a ray of hope; as some Saucees were camped a little further north, he might be there; a party was out to see In the meantime we came home, John and David to get fresh horses and a supply of provisions. All the men in the place went. They travelled two together for three days; on the fourth day, near noon. signals were made, they gathered at the tent, there to find the body of my dear sons. He was found lying as if some kind

hand had been there; one hand lay on his

down to die he must have had great

brought home, and I was feeling so bad,

my dear son George put his arms around

could not get lost. The opinion of every

one is that he became snow-blind; some

tried to do my best. I close with dearest

love to brother and sister and yourself, in

ELIZABETH McDougall.

which George unites.

monotonous, varying from a bluish gray almost creamy in tint .- Applet on's Journal.

ARMED PEACE IN EUROPE. A well-informed writer in the last number of the London Quarterly estimates that the present military strength of four nations of Europe, Russia, Germany. France, and Austria, amounts to nearly 6,000,000 of men. In all Europe there are probably not less than 7,000,000 of men withdrawn from the productive industries of life, trained in the art of destruction and slaughter, and subsisting on the labours of the tax ridden industrial populations. This state of things is only less disastrous than one of open war. It does position ready for burial; when he lay not add to the security of Europe. It is no guarantee of peace, but rather a perpresence of mind. Our comfort is we feel petual menace of war. Governments posassured that Jesus was with him in the sessing such costly and powerful enginery but little success till the next Monday, trying hour. When the corpse was of destruction, are strongly tempted to try its efficiency on the slightest provocation. Then the impoverishment of the country caused by its maintenance deme, saying: "Mother, don't weep, father was not alone, the angels of heaven were pletes those financial resources which are emphatically the sinews of war in all modern conflicts. Russia's 2,000,000 cf soldiers would be of little use without the money which would have to be well that morning, his uncle was anxious think he was taken ill; it is a mystery to raised by ruinous loans, mortgaging the industry of generations. Better emhurry on and see how matters were and but, dear mother, for your sake I have ploy nine tenths of these men and the cost immense natural resources of the empire. What a millennium almost would a gener-

al disarmament of Europe bring about.

Moreover, such immense armies are practically useless in the field. No man can handle such masses. Napoleon's greatest disasters resulted from his largest armies. The greatest victories of the world have been won by comparatively small bodies of men well led. The larger the army the greater the difficulty to transport forage, commissariat, and supply of war material; and the greater the chances

of disaster, of panic, and of disease.

The soundest principle of defence is a small army in the highest state of effi-Plutarch, in his life of Agesilaus, King of Sparta, gives us the origin of the ciency with large reserves in the indus-trial population. This it is the policy of On a certain occasion, an ambassador English authorities to create. The insular from Epirus, on a diplomatic mission, was position of England has freed her from the burden of a large standing army. Her shown by the king over his capital. The ambassador knew of the monarch's fame peaceful industry has accumulated that wealth which makes her to-day the auto--knew that though only nominally king crat of the money market of the world. She lends to all nations and borrows of and he had looked to see massive walls none. The "nation of shop keepers," rearing aloft their embattled towers for with their devotion to duty, have developed the defense of the town; but he found a stronger and nobler character than the nation of soldiers with their vain pursuit nothing of the kind. He marvelled much of la gloir. The "military victues" of a war-like nation are more than neutralized " Sir," he said, "I have visited most of

by its military vices. the principal towns, and I find no wall Here on this continent are four and forty Anglo Saxon millions living side by side, with scarce 20,000 soldiers among them—hardly enough to garrison their forts. Yet they have given signal proof that they can fight if they must, though they are gladwhen they can, to beat the sword into the ploughshare. We cannot be too grateful to that providence of God which permits us in quietude to work out our high destinies, to develope our Christian civilizations, undisturbed by the clash of steel, the hatred and horrors of war, the false and fading glory of arms. Esto perpetua! So may it be for ever.

DIFFUSIVE RELIGION.

The great characteristic of Christian affection is not enjoyment, is not self recreation, is not personal happiness, but beneficence. It feeds, clothes, and educates people. Like Christ it does not come to be ministered unto but to minister and to give itself a ransom for many. Its rime expression is not receiving but im parting. It is not pond-like—a receptacle which allows itself to be filled and then reposes complacently in its fulness. It is a stream rather, which sings to men, which runs gleefully into thirsty mouths, which is glad to be sucked up by the growthful banks that contain it, yea, which longs for nothing so much as to be taken up in the cloud, and appropriated by the wheel, that the laborers may have harvest in the field and bread from the mill.-W.H.H. Murray.

HOW DANIEL DREW LOST \$10,000,000.

" I've retired permanently from business

carpeting of flowers. These meadows are separated by telts of trees, park-like groves of pines and cedars, black oak Talking with a correspondent of the Boston Times, Daniel Drew says :-

this time, which I ought to have done years ago under different and happier circumstances. I never dreamed that the granite, with an average height of about time would come when I should have to go into bankruptcy. There never was just such a case as mine ever heard on afore. No man was ever so rich as I was, worth peaks. There are now no fewer than five trails over which a beast of burden may at one time eight or ten millions of money, and then made to lose every dollar of it in sure footed, cool headed, and strong, may so short a time. I had been wonderfully blessed in money making; got to be a milbarriers. The general color of the rocks is lionare afore I know'd it hardly. I was always pretty lucky until lately, and didn't think I could ever lose very extensively. I was ambitious to make a great fortune as Vanderbilt and tried every way I knew, but got caught at last. Beside that I liked the excitement of making money, and giving it away. I have given a good deal of money away and am glad of it. So much has been saved anyhow. Wall street was a great place for making money, and I couldn't give up the business when I ought to have done. Now I see very clearly what I ought to have done. ought to have left the street eight or ten years ago, and paid up what I owed. When I gave \$100,000 to this institution and that I ought to have paid the money. And I ought to have provided for my children by giving them enough to make 'em'rich for life. Instead of that I gave my notes, and only paid the interest of 'em, thinking I could do better with the principal myself. One of the a worthy family in great distress.' He rehardest things I've had to bear has been plied: "Really, Mr. M., I cannot well the fact that I couldn't continue to pay the interest on the notes I gave to the thousand pounds, upon such an occasion I schools and churches. And then my will give you ten guineas. Mr. M., after children ought to have been left with some time, called upon him again and large fortunes, as they had a right to ex- said: "Sir, I claim your promise; now

under the kind sympathy of those whom I intended to benefit."

"But Mr. Drew, did you not formerly. when you were perfectly solvent, make some provision for your children and grandchildren ?"

" Yes, I gave my son the old homestead and some other small property up in Putnam county, where we came from which I hope will make him independent at least. My daughter had married a rich man, and when he died, leaving considerable property to five children, I was made executor of the will. For so sacred a trust as their property I was obliged to give security. which I did by making over to them this house and where we are and the North River steamboats, the Drew, Dean Richmond, St. John, and Chauncey Vibbard. This security makes them whole, and I thank God that breach of trust to them is not on my conscience. The mother, my daughter, is, of course, well provided for through her children and deceased husband. My son's principal business now is in connection with the management of the boats, by which he is getting on very

REVERENDS AND RATHER REV. ERENDS.

We are afraid that even our friends of the clergy are not unappreciative of the value of a title properly bestowed. We are quite sure that in England much weight is attached to it, judging by the following anecdote, which has just come to us from abroad :

A certain rural dean said to his bishop that he thought it rather hard, as the dean was entitled to be styled "The Very Reverend." and the arch-deacon "The Venerable," the rural dean-who had, as the bishop knew, very grave and responsible duties attaching to him-was merely 'The Reverend." The prelate, reflecting for a moment with apparent seriousness, said he saw the grievance, but was at a loss for the remedy, unless styling the rural dean "The Rather Reverend" might meet the difficulty.

Speaking of church dignitaries, in that clever modern novel, The Bachelor of the Albany, the wines proper to be set before high clerical people are described at a dinner given by that beau-ideal of an English clergyman, the Dean of Ormond:

" As to Dr. Bedford himself, his radiance, his benevolence, his amenity, his fulness and fatness, are only to be illustrated by supposing that, by some marvelous alchemy, the spirit of good humor had been distilled, concentrated, and incorporated into a folio body of divinity. The dean had brought forth from his cellar, for the occasion, his oldest and finest wines: his very reverend port, his right reverend claret, his episcopal Champagne, his archiepiscopal Burgundy."

The fluid suitable for Reverends and Rather Reverends is not mentioned. Perhaps beer or sherry.—Harper's Magazine.

----DANGER OF RICHES.

A poor widow, in her poverty, like her in Scripture, had been always ready to bestow her mite freely, in the cause of charity or religion, until, by some turn in the wheel of fortune, she suddenly became wealthy, when she no longer proffered aid. but waited to be called on, and then gave only coldly, reluctantly, and stintedly. On her pastor's remonstrance, in regard to her change of feeling and practice, she made the striking, but melancholy reply: Ah! sir, when I had a shilling purse, I had a guinea heart, but now that I have a guinea purse, I am afflicted with a shilling heart. In my poverty I never had any distrust of Providence, or anxiety about the future, but now I am haunted with fears of poverty." This reminds us of the case . mentioned by Mr. Wesley in his sermon On the Danger of Increasing Riches." A gentleman came to a merchant in London, a few years since, and told him, Sir, I beg you will give me a guinea for afford to give you it just now; but if you will call upon me when I am worth ten pect. The thought of these things at first came near killing me or driving me are came near killing me, or driving me crazy you. I cannot spare one guinea so well as but I've got over the worst feelings now I could then.

WESLEYAN' ALMANAC, MAY, 11876.

Full Moon, 8 day, 5h, 38m, Morning. Last Quarter, 16 day, 9h, 12m, Morning. New Moon, 23 day, 11h, 11m, Morning.

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the time of high water at Parrsboro, Corn-Horton, Hantsport, Windsor, Newport and

Figh water at Pictou and Cape Tormentine, 2 hrs and 11 minutes LATER than at Hakfax. At Annaphils, St. John, N.B., and Pertland, Maine, 3 hours and 25 minutes LATER, and at St. John's, Newfeundand 20 minutes EARLIER than at Halifax. At Charottetown, 2 hours 54 minutes LATER. At Westport, hours 54 minutes LATER. At Yarmouth, 2 hours 10 minutes LATER. FOR THE LENGTH OF THE DAY .- Add 12 hours to

tract the time of rising. FOR THE LENGTH OF THE NIGHT.-Substract the dme of the sun's setting from 12 hours, and to remainder add the time of rising next morning

CONVERSATIONS BETWEEN A PREACHER AND A BELIEVER

CONVERSATION II. (Continued.)

3. From his first design in regard to man, who was created in his own image. and so free from every kind of moral defilement, that his all-comprehending wisdom pronounced him very good. Is whom is no variableness, neither shadow of turning?" Surely, then, that state of purity which was so pleasing to him when he uttered these words, must be equally pleasing to him now. As he has graciously undertaken to restore you to purity of heart, his will must be your sanctification; and his unwillingness again to bless you with the resemblance of him f must be as great as his power to effect it.

4. The chastisement of man's rebellion. though tempered with mercy, shows how highly offensive sin is to the holiness and majesty of God. The guilty hortation. It has set Phebe and Dorpair were banished from the happy garduring the space of their natural lives; condemned to die, they knew not when, and return to the dust; and, should they fail to make their peace with God, obnoxious, after all, to the same punishment which had been inflicted on the rebel angels: yea, multitudes of Adam's posterity, who have died impenitent, are already, like those fallen spirits, "delivered into chains of darkness," where they expect with horror their certain doom of eternal misery. As therefore, sin is the cause of such disorder and woe, and so exceedingly opposed to God, it must be his good pleasure that his children should be completely rescuedfrom its power. He that so pursues his enemy must intend his destruction. Your desire, then, to be delivered from the body of sin must necessarily meet with approbation at the throne of grace, where your Redeemer is seated, "making all things new."

5. The end of Christ's coming into the world was to save us from our sins; that we being delivered from the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life." He sanctified himself, that we might be sanctified through the truth. "He gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works." He "loved the church and gave himself for it; that he might sanctify and cleanse it with the wasning of water by the word, that he might present it to himself a glorious church, not having a spot or wrinkle or any such thing; but that it should be holy, and without blemish." If this was the end of his coming into the world, can that end be answered unless you be entirely sanctified? Has he not power to effect his purpose? If Satan had power to efface your Lord's image in you, cannot he destroy all his evil works in your soul? Undoubtedly he can. "Faithful is he that calleth you, who also will do it." How sweetly is this exemplified in the case of the leper-

"The dire disease had spread, Throughout his mortal frame; He heard of Jesu's power, and fled To know and prove the same.

'Tord, if thou wilt,' he cried, Thou canst thy servant heal; 'I will,' at once our Lord replied Then touch'd, and he was well."

So he will say to you; and your iniquity shall be purged away, to your comfort and his glory.

6. We see the same truth in his choice of the most holy person for his service. "Who shall ascend into the hill of the then! How you will be lifted up above

holy place? He that hath clean hands and a pure heart." "The Lord hath set apart for himself the man that is godly." From these he chooses his messengers. These are the most precious in his sight. These he most delights to honor. These he makes most useful to men, and these he will crown with greater glory than ever. The most holy like their blessed Lord, "love righteousness and hate iniquity;" and therefore they will be "anointed with the oil of gladness above their fellows," both here and hereafter. O, then, let it be your ambition to be as holy as possible, that you may always have the witness that what you do is right. Aim to walk with him as Enoch. fear him as Noah, to trust in him as did Abraham, to meditate upon him as Isaac, to wrestle with him as did Jacob, to submit to be bold for him as Joshua. to be steadfast in his cause as Caleb, upright as Samuel, thankful as David, loving as John, and zealous as Paul; in a word to be a follower "of them, who, through faith and patience inherit the promises;" in being a Christian in whom is no guile, and having the image deeply stamped upon your soul, you may thus be made meet to be made a rich "partaker of the glory that shall be revealed."

BEST MONUMENTS.

The future of Methodism as a church power in the world, and relatively to dead, nor on the question "Have ve or have ye not built the sepulchres of your our sprig of bay; let us not be indif-Methodist of to-day forget that the dism has been that it opened every man's mouth; that its membership has a place for every man, and has tried to great characteristic continue; let the multitudinous spiritual forces in Methodism be utilized, and a better and more abiding memorial to the Weslevs will be built up in the lives of men, than can be secured by cunning artificer in brass, or by the genius and skill of artist in faultless sculpture.-London Methodist.

QUESTIONS IN VERSE.

BY PRISCILLA J. OWENS. Who left for us a throne in heaven, Glorious and bright? Whose precious life for us was given, That we might live aright? Who loved us when forlorn and dreary. By sin o'ercome?

Who sought us when we wandered weary Far from our heavenly home? Who gathered little children around Him, With blessings kind?

Who now, though glory bright has crown'd Faithful we always find? Who watches us when lonely straying, By night or day?

Who listens when our hearts are praying, Hears every word we say? Jesus the children's friend, we bless Thee, Teach us thy fear;

Let not our lips alone confess Thee. Make Thou our hearts sincere, Help us to live in faith, relying On Thee alone. And let Thine angels when we're dving.

Take us where Thou art gone.

BRING JESUS MORE AT HOME.

The little loving charities of daily life preach loud'y for Him who went about doing good. Bring Jesus into vour home and your circumstances more than you have hitherto done. Things do not go on well in your household. perhaps, nor in your circumstances either. You wonder why it is. Wonder not. It is because you bring the Lord so little into them. How can it be otherwise, when you are not cast upon Him in all that pertains to you? Change your plans. Bring Jesus more into home, and plans, and duties, and circumstances. Live not on as you have done, realizing his presence so little. The name of Jesus is no mere fancy. He is a reality. He is a bosom friend, a tender physician, a loving Father, a gracious Saviour, a very present helper. Oh, make him so to you. Live not outside of these pleasant relationships. How strangely will all things change Lord; and who shall stand in his most things that once fretted you and hung if so he might find Him. Even then he prayers.

heavily upon your mind! How little will appear the things which men are struggling after and panting for around you! You will rise above them into a new element. Try it! bring Jesus more into everything. Tell Him everything. Make him your constant friend and companion. Make Him a reality. Only then will you begin to know him as you should Only then will the unutterable preciousness of Jesus begin to unfold itself in your heart.—Selected.

UNFETTERED PREACHING.

"The opening up of Scripture has

not hitherto been all that it might have

been. There has been plenty of 'lec-

turing,' 'expounding,' 'commenting,' and so 1. h. but not quite so much of letting the book itself speak. Undoubted exhibition of truth there has been, but too often of truth cramped by logical swaddling-bands, if not actually in dead clothes; too often of truth obscured in the presenting, like a light seen through a fog. Sometimes the creed, accepted beforehand and hereditarily, has given unconscious bias to the interpreter; and the Bible has become the fiddle on which he has played the tune of his own church, or of his party. What the churches need, and what many souls are longing for, is not eloquent preaching or passionate appeal, or philosophizing, or the ransacking of the Bible for 'proofs' of our doctrinal views, or for stones to fling at our theoother churches, depends on her living logical adversaries, but the speaking sons, not on her founders who are out of God's work, as apprehended in the deepest experience of our heart and conscience; the speaking of it freely fathers?" All honour to the saintly and fearlessly, in language that all men dead!" Let us rear them marbles; let | can understand; which is to be done by us gaze on their effigies; let us find a those only who, being something more suitable niche for their kusts; let us than grammarians or theologians, are carve appropriate records on their spiritually en rapport with the book, tablets; let us bring our leaf of laurel, and have unfaltering confidence in the teaching of God himself. The gain of ferent when those of other churches all this would be immense. It would claim the suffrage for the world and be the counteracting of those tendencies say, "such men as John and Charles | perpetually asserting themselvss, which he, then, "the Father of lights, with Wesley belong not to any mere 'ism,' would turn God's blessed Word into a but to the whole church of God, there- kind of clever children's puzzle, as if fore our laurel and our bay must be God had given the Bible for the exerwoven in their crown." But let not the cise of a small sharp ingenuity. It would put a stop to the trade of blowgreatest honor they could do to the ing religious soap-bubbles in the pul-Wesleys is to live such godly lives as pit, which the pew is expected to adthey lived, to induce men to live and to mire; and of that 'spiritualizing,' such do such personal work for Christ as as find the doctrine of the Trinity in they and their early followers did. One the bakers' dream of three baskets, and of the great characteristics of Metho- which is one of the most mischievous accomplishments a man can have. It would be the answer by anticipation to had a voice, and has been taught and all the heresies. It would do very much told to use it in praise, prayer, and ex- to secure and consolidate the results of prets his theory of Christian theology. cas to work as really as it has sent its low and evanescent, and associated with us into his inmost thoughts. It shows us the den; rendered liable to a thousand evils | sons to speak and preach. It has found | things to deplore, and followed by double | reader of his most characteristic and vallassitude, if we do not bring out for use find a man for every place. Let this the mighty meanings of the Book, and that in the shape and connection which God has given them. And I am sure it would contribute greatly to the clearing away of doubts and perplexities and the deepening of Christian joy."-Scottish Baptist Magazine.

DR. HORACE BUSHNELL'S CON-VERSION.

FROM PRESIDENT PORTER'S DISCOURSE.

It was while he was tutor that there occurred the most important crisis of his life. Early in the year 1831 this college was moved by an extraordinary religious revival. It affected officers and students alike, and it reached them all. It was emphatically soher, serious and earnest, leading every man to isquire concerning feeting truth, that most of them perishthe reasons of his faith or his want of faith, and constraining almost every man to make his faith a supreme and living power over his character and life. Of the six tutors in the faculty three were pronounced in the adhesion to Christ and three were not. Among the latter was Horace Bushnell, known to himself and to his pupils as unsettled in respect to every point of religious belief, if not a bold rejector of the Christian revelation. As though dangers had menaced, bereavethe movement proceeded two of his fellow tutors yielded to its power and threw themselves into active sympathy and labor for the welfare of their pupils. Bushnell stood apparently unaffected, and his division with him indifferent if not contemptuous with respect to all that was going on. His associates did not dare to approach him. The silence was broken by himself. He said to his most intimate friend: "I must get out of this woe. Here am I what I am and these young men hanging to me in their indifference amidst this universal earnestness." He announced what he would do-that he would invite them to meet him and would define his position to them and declare to them the decision which they ought to take with of those young men remembered that meeting as the tuning point of their lives. For many if not all of them it was a far easier thing to believe and obey the gospel than it was for him, entangled as he was in self reliant and dishonest doubts of years. The only decision he could anthe missionary, as with tears he seemed

scarcely knew whether there was a God, or whether he was responsible to God, or whether God had made Himself known to blessed influence rested mon al good, a man. Concerning Christ and salvation by him he had made no settled opinion. But one thing he knew and felt to the very depths of his soul-that the position of contemptuous indifference and willing uncertainty in which he had lived for years was wholly without excuse, that his confident unbelief was false and hollow because it was in no sense a rational and final conviction, and therefore he decided that an end should come to all this at once and forever. He committed the energy of his resolute will to the purpose, that if there was a God, he would find Him, and if God had spoken to man he would know it, and he consecrated this purpose by prayer to the living God for guidance and light. He followed this consecration of himself to the unknown God by avowing his position to his pupils and associate. He at once frequented their meeting for prayers. For weeks he was a seeker for truth, now seeming to get a firm foothold, and anon losing every standing place. Soon a great light concerning God and Christ shone into his mind and his strong and hitherto self-sufficient heart was filled with wonder and joy at the glory of God as revealed in the face of Jesus Christ. As he read and studied and thought, with the hunger and thirst after truth he found rest and peace -yet not uniformly. As some new aspect of Christian truth or some unthought of difficulty presented itself, his mind would be shaken anew. Again and again was he called to struggle and grope and feel after God. On one occasion he came into the room of a friend, threw himself into a chair, thrusting both his hands into his black hair, and broke out half despairingly and yet laughingly: "Oh, what shall I do with these errant doubts I have been nursing for years? When the preacher touches the Trinity and when logic shatters it in peices I am all at the four winds. But I am glad I have a heart as well as head. My heart wants the Father; my heart wants the Son; my heart wants the Holy Ghost. and each one just as much as the other. My heart says the Bible has a Trinity for me, and I mean to hold by my heart. I am glad a man can do it, when there is no other mooring, and so I answear my own question, What shall I do? But that is all I can do yet." This memorable utterance which came glowing from his own struggling soul is the key note fo his subsequent history. It iner-'revival;' for any revival will be scal- It explains scores of his sermons. It lets uable writings at what cost of painful misgivings he learned to believe.

He fought his doubts and gathered strength. He would not make his judgment blind, He faced the spectres of the mind And laid them: thus he came at length,

To find a stronger faith his own: And power was with him in the night, Which makes the darkness and the light and dwells not in the light alone."

THE LATE REV. GEORGE MC-DOUGALL

(Concluded.)

Another scource of long continued rial arose from the devastations of a sweeping and pestilential disease. The small pox slew its thousands of Indians, whose bones are scattered over the surface of this grand country. To the missionary it was a melancholy and afed without the light and consolation of the Gospel. During this afflictive visitation at Victoria, two of the much loved daughters of Mr. McDougall fell victims to the malady. Their early death was accompanied by blessed manifestations of saving grace shown in their triumphal departure to the better home above. By the missionary's own hands had the grave to be dug, and their bodies to be buried. But ments had crushed, and deaths had deci-

mated the societies, yet the missionary reported day and Sabbath Schools large and prosperous, and 450 members in the district. The following year he writes, "Our circumstances when compared with those of last year, demand unfeigned gratitude. Then the terrible epidemic was upon us, and the wretched Cree and Blackfeet driven to desperation by the plague, clamoured for the blood of their enemies. Now we have peace. not a single case of small pox. Buffaloes are plenty and harvest good. The forrunner of civilization—the engineer inspecting our rich plains, and taking the altitude of our mountains. The Mission House was approaching completion, and was one of the best furnished buildhimself. The result was what might have in the country. Materials for a combeen expected, the division was dissolved | modious school were being gathered. in tears and fixed in earnest resolve. Many | The shadow of death that covered our land is gone, and the great sorrow has been sanctified. For the first time in many years, peace reigns in the plains, and the missionary has access to all the tribes, but not ten miles away there were eight priests of Rome. "Popery stands ready for every opening," said nounce was that he would seek after God to beseech for more men and more

In 1873 every department of the work was prospering. A new church was blessed influence rested upon their services, and they had abundant reasons to praise God. The following year he paid an interesting visit to his son, Rev. John McDougall, at Morleyville, 200 miles from Edmonton. He was accompanied by Mrs. McDougall and one of their daughters. They made the journey in 7 days And only those, says Mr. Deugall, who have lived 200 miles from their nearest neighbor can realize the pleasure with which we were received, not only by the missionary family, but by a camp of Mountain Stonies, who very fortunately arrived the same day. Marysville is situated near the foot of the Rocky Mountains. in the vicinity of the Bow River pass. The grandeur of the scenery at this celebrated canyon deeply impressed the missionary's mind. Huge rocks presenting a perpendicular wall 6000 feet high, grand representatives of the everlasting mountain heights, covered with snow, from which small streams rushed over vast precipices, and spent them. se'ves in spray before they reached the foot of the mountains; a heavy thunder storm enveloping the peaks of the North; Lake Taylor, a lake eight miles long and one and a half wide, and very deep, located between two huge mountains, and full of the finest trout. "Close by our feet the strawberry ripening, the gooseberry nearly ready for use, and vet not half a mile distant, snow several feet deep. Such are the contrasts in this strange land." Mr. John Mc. Dougall was at the time erecting mission premises. "The lumber," said he "had all to be sawn by hand, and cost us a great deal—for instance, we pay the men \$20 per month, and board them and their families. Flour costs us \$30 per barrel, and salt \$14 per Hs.-and everything else in proportion. We have no vegetables, and were it not that buffaloes have never been further than 100 miles from us, and that we can kill them ourselves, we would have been in very great straits." Of this mission Dr. Taylor remarks, "It is the most romantic and grandest site for mission premises in all our work, if not in all North America. Thirty or forty of the Giant Peaks of the Rocky Mountains can be seen from the Mission House door, having on their Northern shoulders the snows that never melt.

The same year the Missionary returned to Canada, after an absence of thirteen or fourteen years. The first general Conference was in session in Toronto when he arrived. "Dr. Wood informed the President that Rev. Geo. McDougall was present, and he would conduct him to the platform. Dr. Wood did so, and the heroic missionary was cheered again and again, and when the President gave him the welcome shake of the hand, the whole Conference rose, cheered again and again. Mr. Me-Dougall was evidently the subject of deep emotions. "He could hardly tell why he was thus called upon," he said, "as he was very unfit to address that Conference, seeing he had been travelling for eight weeks, and for the last five nights had hardly had any sleep. He had addressed some strange congregations in his time, but he had never addressed one like this. He was full of joy and thankfulness at what he new saw," &c.

Of his active labours during the nine or ten months he spent in Canada we need not speak, he was in labour more abundant, and returned to his mission hence in the far West last fall. I need not repeat the story of his melancholy end. Alone, snow blind and exhausted, leading his horse. He was last seen alive by an Indian, and then after a nine days' search his frozen body was found, with arms folded upon his breast, and limbs stretched out upon the cold snow, where, when hope had all expired, he had laid himself down to sleep his last sleep. — Yours truly.

H. R. R. S. Ontario, April 17, 1876.

Michael Angelo was one day explaining to a visitor at his studio what he had been doing to a statue since his previous visit: "I have retouched this part, polished that, softened this feature, brought out that muscle, given some expression to this ip, and more energy to that limb." But these are trifles," remarked the

"It may be so," replied the sculptor, but recollect that trifles make perfection, and perfection is no trifle.

OBITUARY.

MRS. MARY SIMMONS.

On Monday, April 24th, we were called to follow to her narrow home an aged mother in Israel.
Mary Simmons, widow of the late Alex Simmons, having reached the age of 81 years, fell asleep in Jesus. It was on Sabbath morning, just as the people of our peaceful little village were preparing to go to the house of God.

On Monday afternoon the little church was filled the sympathising friends of those who mourn

Mrs. Simmons had been a member of the Mel dist Society for 20 years. Of her past we know but little, but in our visits have always found her exercising a christian faith in Jesus. She had never known much of sickness, but when near her end was a great sufferer. In the midst of great pain she was heard to say "though he slay I will trust him." She died clinging to Jesus and se trust inherits glory. The Christian sleeps in Jesus, blessed thought

Hush mourners : though ye could awake her not

Scot's Bay, May 2, 1876.

MONDAY-Th TUESDAY-TI WEDNESDAY-10-20. THURSDAY-1.13. FRIDAY-"Of SATURDAY-15. 12.27. SUNDAY-"LE 3. 1.18. What lesson r 1 Our compa 2. Our prayer 3. Our gifts 4. Our work DOCTRINE : 20, 21; Rom. 1 1.3; Col. 3. 12. 4, 5, 6, 13-16; Phil. 2, 3, 4; M Cor. 1. 10. Topic :- Lovi Church of Chris GOLDEN TEX one body in Ch bers one of anot

The issue be and the powerfu lesson fairly join manded silence, quivocally refuse was with Peter tion was full of the next scene tian Fellowship forth as Loving of Christ. The ground and rea We, being man and every one The OUTLINE P fold: 1. "Frate ted prayer;" 4. "Generous d the whole is sur DOCTRINE of Ch 23. BEING LE

Sanhedrim, Pet once to their bre and the Christia The place was pr chap. 1. 13. their for prayer. They the story of the the noble conf silence, the thre was a momentou personal danger in danger. But obey and be sile forget self and t is entire devotion ment think the but they, his ser inforcement, and case to him in could possibly h

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25. WHO... quoted verbatim psalm was alway It represents Je exalting the Me dom of the worl powers attempt which God lau Omnipotent C surprise. He opposition. Hr Like a mob. VAIN THING. ject. As tho

against God, t so for a season! 26. KINGS AN as united in co to Jehovah an Greek, Messiah English are equ 27. Anointe descent of the l soul, consecrati

fice of prophet, 38. On one si him; on the ot Romans and GETHER AGAIN crucifixion. T racy, to oppose killed him. Th fulfillment of th and persecutio continuing it, ar has not yet ceas

28. FOR TO Lesson III.) we God's acts and finite love dete an anointed hi self as a sacrif the world, 1 H God's plan. they should kill she work reh was s good, a heir ser-asons to year he his son, rleyville, e was ac-and one ade the

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BEREAN NOTES. A. D. 33.] LESSON VIII. Acts 4. 23-37.

May 21.] CHRISTIAN FELLOWSHIP.

HOME READINGS. MONDAY-The Lesson. Acts 4. 23-37. TUESDAY-The open gate. Acts 12.1-17. WEDNESDAY-" Great power." Eph. 6.

THURSDAY-" One body." 1 Cor. 12. FRIDAY—"Of one heart." 1 Cor. 13.1-13. SATURDAY—" Love one another." John

SUNDAY-"Lay down our lives." 1 John

What lesson may we here learn about-1. Our company ? 2. Our prayers ? 3. Our gifts ?

4. Our work ? DOCTRINE: Christian unity. John 17. 20, 21; Rom. 12. 5; Gal. 3. 28; Psa. 133. 13; Col. 3. 12-15; 2 Cor. 13. 11; Eph. 4, 5, 6, 13-16; 1 Cor. 12. 12, 13, 25-27 Phil. 2, 3, 4; Matt. 12. 25; Rom. 16. 7; 1

TOPIC :- Loving Fellowship in the Church of Christ.

GOLDEN TEXT :- We, being many, are one body in Christ, and every one memhers one of another. Rom. 12. 5.

GENERAL STATEMENT.

The issue between the infant Church and the powerful Sanhedrim is in the last esson fairly joined. The council had commanded silence, and the apostles had unequivocally refused. The victory thus far was with Peter and John, but their situation was full of peril. Our lesson describes the next scene under the TITLE of Christian Fellowship, which the TOPIC sets forth as Loving Fellowship in the Church of Christ. The GOLDEN TEXT gives the ground and reason of this fellowship:

We, being many, are one body in Christ, and every one members one of another.' The OUTLINE presents its Fruits as fourfold: 1. "Fraternal sympathy;" 2. "United prayer;" 3. "Abundant blessing;" 4. "Generous distribution." And then the whole is summed up as teaching the DOCTRINE of Christian Unity.

23. Being Let Go. Released by the Sanhedrim, Peter and John returned at once to their brethren, the other apostles and the Christians who were with them. The place was probably the upper room of chap. 1. 13. their usual place of meeting for prayer. They told in sympathetic ears the story of the arrest, the investigation, the noble confession, the commanded silence, the threats, and the refusal. It was a momentous hour. They were all in personal danger. The cause of Jesus was in danger. But no one proposes that they is entire devotion. They do not for a moment think their Lord will be defeated; but they, his servants, feel the need of reinforcement, and they will carry the whole case to him in prayer. Nothing better

24. ONE ACCORD. All hearts uniting in the prayer offered by one of their number, perhaps by Luke himself, as Whedon's Com. suggets. It is full of deep feeling. It (1) confesses God's greatness, (2) enters its complaint, and (3) presents its request. He who created HEAVEN and EARTH and ALL IN THEM of whatever character, is the Omnipotent God. If he MADE them, he is supreme over them, and can control them. It is very fitting that his tried servants should appeal to him for help.

could possibly have been done.

25. Who.....said. In Psa. 2. 1, 2, quoted verbatim from the Septuagint. The psalm was always applied to the Messiah. It represents Jehovah as having a plan of exalting the Messiah, his Son, to the kingdom of the world, and the plans of earthly powers attempting to defeat his purpose, which God laughs at and derides. The Omnipotent Creator is never taken by surprise. He saw beforehand this very opposition. HEATHEN. Nations. RAGE. Like a mob. IMAGINE. Meditate, devise. VAIN THING. A useless, ineffectual project. As though man could succeed against God, though he may seem to do so for a season!

26. Kings and Rulers are represented as united in consultation and opposition to Jehovah and HIS CHRIST. Christ in Greek, Messiah in Hebrew, and anointed in English are equivalents.

27. Anointed. At his baptism, by the descent of the Holy Spirit upon his human soul, consecrating him to his threefold office of prophet, priest, and king, chap. 10. 38. On one side was God, who anointed him; on the other were Herod, Pilate, the Romans and the Jews, GATHERED TO-GETHER AGAINST him at Jerusalem at his crucifixion. They were as if in a conspiracy to oppose and crush him, and they killed him. This was the beginning of the fulfillment of the prediction of opposition and persecution. The Sanhedrim were continuing it, and the world's war on Jesus

has not yet ceased. 28. For to Do. As in chap. 2. 23, (see Lesson III,) we must distinguish between God's acts and men's acts. God in his infinite love determined to give his Son, as an anointed high-priest, to offer up himthe world, 1 Pet. 1. 19. 20. This was God's plan. But he did not decree that must be given to her and the arrearage of they should kill him, or rage against him, interest paid.

or that he should die in that way. They in their hate brought about his death, and so really accomplished God's plan of mercy, but not in God's way. He could have prevented their acts by destroying them. So he overrules the wickedness of

29, 30. The case is stated, and now they ask God to look upon the THREATENINGS of their persecutors. They do not ask for the destruction of their foes, or their own safety from harm, or release from their commission. They are ready for the cross and for death. Their prayer is simply for divine help to SPEAK the truth with unflinching BOLDNESS, while God is exerting his power in healing and other miracles through the NAME OF JESUS. They sought new strength for the new emer-

31. Place was shaken. A physical token that the Omnipotent was come to their help. FILLED. A new and mightier baptism of the Spirit than that of the Pentecost fell upon their souls. This was the answer to their prayer. The Holy Spirit so filled them with heavenly love, and so inspired and strengthened them, that they were at once lifted to the holy courage that could face the fearful storm.

32. This second baptism was upon the whole body of believers as well, making them of ONE HEART and ONE SOUL-one in love and purpose, in feeling and will This was a new experience. NEITHER SAID. After the Pentecost the wealthier freely gave, chap. 2. 45; but now they do not claim their goods as their own, although they still truly own them. Such was the power of love, suddenly making five thousand ONE.

33. GREAT POWER. In preaching. Notwithstanding threats, they continued to make the RESURRECTION OF JESUS the emphatic fundamental fact. GREAT GRACE. 'A specimen of that grace which our Lord had asked for believers, when he had prayed that his disciples, and those who would believe on him through their word, might be perfected in one."-Fletcher. John 17. 17, 23,

34, 35. SOLD. As necessity arose, a part or the whole of their real estate, just as they chose, and voluntarily gave the proceeds to be DISTRIBUTED among the needy by the apostles.

36, 37. JOSES. Joseph. BARNABAS. Called in chap. 13. 1, a prophet and teacher, and in chap. 14. 14, an apostle. He was a foreign Jew, born in the island of CYPRUS, and the first LEVITE mentioned as believobey and be silent; no one wavers. They ing in Jesus. His LAND was probably in forget self and think of their Lord. This | Cyprus. He became an eminent minister

> Lessons. 1. How much better in every way is the company of the friends of Jesus than that of his enemies. John 1. 41. 42; Ruth 1, 16; Deut. 7. 2, 3; Heb. 11. 24-26; Phil. 3. 18, 19. 2. Let us learn to carry every need and every trouble to the great God. He may not always remove them, but he will help us in the best way, and will surely give us his Holy Spirit. 2 Cor. 12. 8, 9; Phil. 4. 6, 7; Eph. 6. 18. 3. Giving of our substance for the cause of Jesus is easy and pleasant when it springs from a heart of love. 2 Cor. 9. 6-8; Phil. 5. 15. 16; 1 Cor. 16. 1, 2; Rom. 15. 26; 1 Chron. 29. 3. 6. 9. 17. 4. United prayer always brings souls together, and when love makes them one they are mighty for every good word and work. Acts 1.14; 2.42; 12.5.7.12; Col. 3.16.

The old Jerusalem was laid waste by war, and the ruins are overlaid with dust and desolation.

But the New Jerusalem shall never crumble down. The jasper battlements shall stand and shine forever. The golden gates shall never lose their lustre, nor rust upon their portals. The white robes shall never need cleansing, for they are washed in the blood of the Lamb. The harps of heaven shall always be in tune, and never be swept by dirges. No failing eyesight, no gray hairs, no weary limbs, no wrinkled brows, no hollow cheeks;-no sickness, pain nor any more death. Oh

blessed prospect!
The full glory draweth nigh!—Methodist

Norman M'Leod was once preaching in a district in Ayrshire, where the reading of a sermon is regarded as the greatest fault of which the minister can be guilty. When the congregation dispersed, an old woman, overflowing with enthsiasm, addressed her neighbor: "Did you ever hear ony thing sae gran? Wasna that a sermon?" But all her expressions of admiration being met by a stolid glance, she shouted. "Speak, woman! wasna that a sermon?" "Oh, ay," replied her friend, sulkily, "but he read it." "Read it?" said the other, with indignant emphasis," I wadna hae cared if he had whustled

The wife of George I. Amsdell a wealthy Albany brewer, obtained a divorce from him in 1870. She was granted \$40,000 alimony, of which \$20,000 was paid in cash and the rest in mortgage. In 1874 they were re-married, and the wife gave back the mortgage. In 1876 they were ready to part again. The wife began a suit to recover the mortgage. Mr. John T. Hoffman was made a referee in the case, and he has decided that the second marriage self as a sacrifice and die for the sins of was null and void, as Mr. Amedeli had no right to marry again while his divorced wife lived. Therefore a new mortgage

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Respectfully your's DAVID FALES, Sworn to before me, April 9th 1875,

> at Victoria via Wilmot. WALLACE PHINNEY, J.P.

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The following certificates should be read by all the afflicted; they are in every respect true, and should they be read by any one who is not afflicted himself, if he has a friend who is a sufferer, he will do a humano act by cutting this out and sending it to him.

A MOST REMARKABLE CURE.

A MOST REMARKABLE CURE.

PHILADELPHIA. June 28th, 1887

SETH HANCE. Baltimere, Md. — Dear S.F. Seeding your advertisement. I was induced to try your zopileptic Palls I was attacked with Epilepsy in July, 1838. Inducdately my physician was summoned, but he conid give me it relief. I then consulted another physician, but I seemed to grow worse. I then tried the treatment of another, but without any good effect. I again in turned to my family physician; was cupped and bled several different times I was generally attacked without any permonitory symptoms. I had from two to five fits a day, at intervals of two weeks. I was often attacked in my pleep, and wend fall wherever I would be, or whatever be occupied with and was severely injured several times from the fails. I was affected so much that I lost all confidence in myself I also was affected in my business, and I consider that your Epileptic Pills cured me. In February, 1855, I can menced to use your Pills, and only had two attacks after wards. The last one was April 5th, 1855, and they we reor aless serious character. With the blessing of Provides er your medicine was made the instrument by which I was sured of that distressing affliction. I this kind the Pills and their good effects should be made known everywhere, that persons who are smile, y effected may have the benefit of them. Any person wiching further information can obtain it by each, a tay year denies.

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GRENADA, Miss., June 30. - Suth S. Hance. - Dear St. Grenada, Miss., June 30.—Suth S. Hance.—Dearfur You will find caclosed five dellars, when it is not your it two boxes of your Epileptic Pills. I have the tiss.) as who tried your Pills in this part of the country. My was badly afflicted with fits for two years. I wrose for and received two boxes of your Pills, which he take a cording to directions. He has never he fall this received two boxes of your Pills, which he take a cording to directions. He has never he fall this received two says a very bad one; he had fits nearly will belife. Persons have written to meefin a Abiliar and tennessee on the subject, for the purpose of a continging my opinion in regard to your Pills. I have also recommended them, and in no histance when it is had a chance of hearing from their off circle to your failed to cure. Yours, etc... C. H. Cura.

Grenada, Yalabusha Counce Miss

ANCTHER REMARKS CURE OF LITTLEPSY; OR, FILLING YES

B' MANCO'S EPILEPTIC PLLIS. B. MANCON EPILEPTIC PLLS.

Montgoment, Terms, June 2 th, June 2 th have great confidence a great attention

STILL ANOTHER COM-Read the following testimo and f SETH S. HANCE, Baltimore, Md. -1 SETH S. HANCE Baltimore, Mol.—is pleasure in relating a care of Spassar programming the Pills. My broken S. J. L. been afflicted with this awful discuss. However, tacked while quite young. He would have some spassas at one attack at first, but as he programmed spassas at one attack at first, but as he programmed seemed to increase. Up to the time he centar need to your Pills he had them very offer and quite several trating him, body and mind. His mind had some relating him body and mind. His mind had some relating to the say, he is cured out fits. He has enjoyed first health for the last five mentils it take great pleasure his common rather, as they the means of directing others to the temody that the them. Years, respectfully, e.c., W. P. Like

wo. \$5: twelve, \$27.

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SATURDAY, MAY 13, 1876.

THE following telegram, dated Boston, from the Editor, we have received just in time before going to press:—

"Reception of delegates from the General Conference of Canada. Rev. John A. Williams and John McDonald, Esq. took place yesterday; the Conference welcome was most enthusiastic, several gathered around them with congratulations. Conference as yet only fairly at work; but, already, several exciting questions are up. Changes in Western Book Concern; also, a separation of white and colored races in Conference. Will be at Louisville on Saturday, on way to Toronto."

A. W. Nicolson.

THE CHURCHMANSHIP OF JOHN WESLEY.

The New York Church Journal, in a recent number, publishes the protest of a Dr. Thompson, against the phrase "driven out of the church," as applied to John Wesley and his immediate adherents. He claims that Wesley was never "driven out." He regards the phrase as a libel upon the church, and also as a libel upon the founder of Methodism. He not only contends that John Wesley never left the Church of England, but that all "Wesley's true followers are in the Church still."

We have become accustomed to certain assumptions, of somewhat magnificent pretensions, in regard to the churchmanship of John Wesley, but the claim urged on behalf of "Wesley's true followers in the church still" has the advantage of novelty; and it is also a question of present practical importance.

The fact is Mr. Wesley never intended to separate from the church. But his theory and practice were always in conflict. . To use the apt illustration of Dr. Beaumont, the founder of Methodism was like a man in a boat upon the river, with his face to the pier, looking constantly towards it, but with every stroke of the oar drifting farther and farther away from it. What Methodism is to-day in ecclesiastical type and organization, in hymnology and itinerancy, in doctrine and discipline, in means of grace, and in modes of work. it was, in all essential elements and outlines, at the death of its venerable founder. It was not John Wesley's church. manship, but his Methodism, the administration of a grand spiritual movement, upon which the impress of his religious character was deeply stamped, extending over a period of nearly half a century, which, according to Buckley, made him the "greatest of ecclesiastical legislators," and though which, according to Lord Macaulay, he evinced "a genius for government not inferior to Richelieu."

The paragraph of protest against the phrase in question contains acknowledgement of Methodism as an established fact, challenging respectful recognition in Mr. Wesley's life. "Whatever opposition," it is said, "the Wesleys and their peculiar methods had met with in the beginning, they had long outgrown. Bishops, and prominent clergymen, wealthy and prominent laymen, were in numbers friendly to the Wesleys and their work long before John Wesley's death."

Had there been the same manifestation of friendly feeling forty years earlier, and corresponding effort to meet the necessities of thousands of converted souls, the work of the great evangelists of the last century would, in all probability, have been absorbed and kept within the pale of the National Church, and Methodism, as a distinct organization, would not have existed. This doubtless the Wesleys would have preferred, for they never showed any ambition to rank as the founders of a new seet.

The personal preferences of the honoured men who were used as instruments in the Providence of God, for the development and organization of a new movement, are of no moment whatever to intelligent and earnest Methodists of to-day. The question is not, What was the character of John Wesley's churchmanship? but, How far does Methodism as a branch of the Church of Christ harmonize in all essential things with the church of the apostles and with the Christianity of the New Testament?

STABAT MATER.

The appreciation of the famous oratorio of Rossini as rendered recently in Temperance Hall, manifested by the elite of the community, was greatly to the credit of the city: and shews that entertainments may be arranged combining the noblest and purest elements needed for gratification of cultured and refined taste and feeling which will command sufficient patronage and which shall meet with adequate recognition.

Apart from the beauty and power of the oratorio the great hymn of the Latin Church, the Stabat Mater, has a deep and special interest. The Thirteenth Century was not favorable to the composition of immortal hymns. Just as the statue of Memnon at Thebes. on the banks of the Nile is said to have remained silent and impassive, while the cold deep shadows of night rested upon it; and only, when struck by the first bright light, the marble breathed and gave forth its mystic harmonies of sound; so in the days of darkness and spiritual declension the Church was mute and her lips were sealed. The controlling influence of the age was mainly a proud and powerful ecclesiastical despotism, and there was therefore comparatively little of the spontaneity and fervour of spiritual life which demand expression in hymns of praise.

And yet to this Mediæval period of the Church we are indebted for two hymns, Dies Ira and the Stabat Mater Dolerosa, which have cloven their way to the very heart of Christianity and which have enriched, by their almost unrivalled strain, the one of grandeur and the other of tenderness, the worship of the sanctuary in every succeeding century down to our own time. A fine rendering of the Dies Iræ with its stately but simple metre, triple rhyme, majestic harmony and almost overwhelming grandeur of theme, by Dr. Irons from Thomas di Celano, is contained in the new Wesleyan Hymn Book, and will be available for congregational worship in the Churches of British Methodism. We give the first stanza:-

> "Day of wrath! O day of mourning! See fulfilled the prophet warning! Heaven and earth to ashes burning!

The Stabat Mater which in tenderness and exquisite pathos ranks amongst the most treasured hymns of the whole Church of God, belongs also to the same Mediæval period—the 13th Century. The following lines, the opening stanza of an excellent version, will give some idea of this celebrated hymn of the middle ages. The author of the Stabat Mater is said to have been Jacobus de Bendictus and the rendering is by Lord Lindsay:—

"By the cross sad vigil keeping
Stood the mournful mother weeping,
While on it the Saviour hung;
In that hour of deep distress
Pierced the sword of bitterness
Through her heart with sorrow wrung."

THE ROYAL TITLE.

What is in a name? A great deal we should say judging from the excitement produced by the proclamation of Victoria, Queen and Empress. When the name of Victoria was first mentioned in the Imperial Parliament, an honorable member objected to the name of the Princess, who might one day sway the sceptre of the British Empire. Captivated by the memories and traditions of the "spacious times of great Elizabeth" he expressed his preference for the name Elizabeth or one of a class, common to and popular with the English people. The Chancellor, Lord Althorpe, did not treat the proposal with much of deference; but expressed a hope that the name of Victoria would in time become one of the most glorious in British his-We need not say how far that hope has been realized. In the full blaze of the light that "beats fiercely" upon the throne, the noble qualities of Victoria have only became more conspicious and commanding; and she has long been honored as the queenliest of all queens. \ During the discussion in parliament the pledge of the Premier was given that the proposed title 'Empress of India," should only be assumed by Her Majesty in the government of her Eastern Empire. Even in relation to India, Mr. Gladstone contends that, in its correct historical and classical sense," the title Imperator belongs to the conqueror Clive and 'never should be tacked to the crown of the eminently humane and august lady who reigns over this realm."

But on the ground, that notwithstanding the previous pledge of the Premier the Proclamation contains no guarantee against the use of the Eastern style and title in English legislation and procedure, the charge of breaking faith with parliament and people is to be preferred against the brilliant but erratic Disraeli and his government. The discussion in Parliament is likely to be close and exciting. Notwithstanding the glamour which the great Parliamentary Leader throws around questions of staremanship with which he deals the movement has evoked a deeper dissatisfaction in the various ranks of English Society than for many years has been witnessed.

There is an inverate dislike to any tampering with established institutions and there is a deep-seated feeling, in which we confess to a very genuine sympathy that the "solid gold of the time-consecrated crown of England's monarchs does not require the factitious and tawdry lustre conferred by this modern shallow gilding."

AN ORIENTAL UNIVERSITY.

An article in the St. John Telegraph, furnishing some facts in regard to the University of Calcutta has deservedly attracted attention. Following the discussion of University organization and administration in Nova Scotia, and the creation, by recent legislation, of the "University of Halifax," with examining and degree-conferring powers, the facts in relation to the Calcutta University with its four Faculties of arts, law, medicine, and engineering, and its various affiliated institutions, are exceedingly apposite.

"The University of Calcutta," says the Teleraph, "was founded in 1857, nearly twenty years ago, during the dark days of the terrible Sepoy rebellion. Not certainly an auspicious time for the organization of such an institution. Like the University of London, it is non-teaching, but exercises a controlling superintendence over affiliated colleges and preparatory schools scattered throughout the country. This system, popularly known as the paper University system, has succeeded admirably in London and Calcutta; and this fact should be a great spur to the friends of the new "University of Halifax" to make that University, fashioned after the same model, a similar success. In the Calcutta University, we find that the Governor General is ex officio, Chancellor, and he and a Vice Chancellor, with thirty or more Fellows, compose a Senate, having the entire control and superintendence the affairs of the University. The University receives candidates for matriculation from 270 different schools, in which are annually taught 40,000 These schools are the great feeders of the affiliated colleges which send up students for degrees to the University. This year (1876) about 2,400 young men applied for admission as matriculants, and 300 presented themselves for the Bache-The adaptation of what is now popu-

larly known as the "Paper University System," to all the conditions and exigencies of educational work, cannot fail to deepen the impression of its value. Oxford University, with all its resources of wealth and prestige of rank and learning, and London University, with its head quarters at Burlington House, and its affiliated denominational colleges all over the realm, are examples of the practical operation and of the possibilities of the paper or examining University. The main distinction betweenOxford andLondon seems to be that the one is ancient and the other modern -the one in close relation to the National Church, the other existing largely for the benefit of Nonconformiststhe one munificently endowed, the other the result of voluntary contributions to educational work—the one having its colleges grouped together and the other being distributed through the landchiefly in the populous centres. In neither case do the students know any thing of the University, a corporate body with examining powers, as distinct form the college in which they study, except when presenting themselves for the prescribed examinations.

Very different are the conditions of culture and educational work in British India, and there the assured and established success of the Calcutta University affords evidence of the utility of an examining board. In affiliation are government schools and colleges, and various institutions of learning founded and supported by the several denominations and missionary societies. "The colleges," we are told, "represent all phases of religious faith-Mahommedan, Hindoo, Roman Catholic, and Protestant. The Universities of Bombay and Madras, upon the same model, are likewise doing a great and far reaching work for British India."

It is not too much to hope that a University system which meets the requirements of the English nation,—which unifies and elevates the educational operations of the many nations, tongues, creeds, and sects of India—order.

may furnish the solution of a confessedly perplexing problem, not only for this Province, but for the whole Dominion of Canada.

METHODS OF TEACHING: ANA-LYTICAL.

The question of methods in teaching was amongst the subjects discussed at a recent meeting of Sunday school workers. The subject is of great importance. Without approved method the teacher in the Sunday school can scarcely hope to become effective. Of several methods which might be recommended one of the best is that known as the analytical. It comprises four distinct elements.

1. The verbal element: words and phrases in their ordinary English sense or in their specific Biblical meaning.

2. The historical element: in the lesson—names, facts, dates, places, persons and allusions to events sacred or secular, past or contemporaneous.

3. The doctrinal element, that which is propounded for belief; the teaching of the lesson in relation to salvation.

4. The practical element: that which relates to duty, comprised in the first and great commandment, having to do with divine obligations, and to the second commandment having to do with human interests. As one of the most valuable hand books for the teacher we recommend Farrar's Bible Dictionary—worth its weight in gold.

CHALLENGE.

Some expressions used in valedictory address at the recent Dalhouse Convocation, in which the study of Greek and Latin in Acadia College were alluded to in a disparaging style, have led to a challenge from the students of Acadia. They propose a competition in Latin, between the two colleges. With more of valor than of prudence, perhaps-though in other respects the terms proposed are such as could not be fairly objected to-they are ready to entrust the honor and fair fame of their Alma Mater to the keeping of four members of their Freshman Class, in contention with an equal number of graduates from Dalhousie. The students of the Metropolitan College are scattered, and nothing at present is likely to come of the challenge. If renewed, at a more convenient season, the conditions ought to be somewhat change ed, and the competitors made to feel that they enter the arena fairly and honorably matched! Then the chivalrous valedictorian of Dalhousie and his select supporters, as they mingle in the fray, will be nerved to strenuous effort.

And the stern joy that warriors feel, In foemen worthy of their steel."

YARMOUTH.

The esteemed favor of our Yarmouth correspondent to whom we are indebted for the communication published in another column, and whom we have known as a faithful helper in Christian work, we cordially welcome. The insertion of the address and golden testimonial, creditable alike to circuit and pastor, gives us genuine pleasure, coming as it does from a charge rich in pleasant memories. It may not be out of place to intimate that at the late meeting of the General Committee, Bro. Nicholson was placed under restrictions in regard to circuit addresses. They were not to be published in the WES-LEYAN. For the time being the present occupant of the editorial chair is altogether as the editor, charged with responsbility except these bonds. We acknowledge no such restrictions. The communication finds its way to the readers of the Wesleyan in its original form. We hope however that all other addresses may be kept over until the Editor's return. We do not wish to "compromise"

CONTINGENT FUND.

The Rev. Wm. McCarty, chairman of Sackville District asks that attention be called to the fact that on page 120 on Book of Discipline it is ordered that all special claims on Contingent Fund or for aid of circuits must pass the May Quarterly Meeting signed by the Recording Secretary, and recommended by the District Minutes. He specially desires the brethren not to overlook this order.

INFANT MURDER.

One of the distinguishing features of our holy faith is its power to shield the weak, to save the lost, to drive cruelty and oppression and violence out of the land. Where Christianity prevails, there woman is no longer the slave or the plaything of man; there the life of the new-born babe is as precious as the life of the man of threescore years. The safeguard of a living and active benevolence, as well as the warnings of a quickened conscience, are brought to the help of the helpless. Life becomes unspeakably precious be. cause recognized as the gift of God and the purchase of Jesus Christ. The helpless infant is felt to be an heir of eternity. About the feeblest and the most forlorn the Lord Jesus has said. "Take heed that ye offend not one of these little ones." He has said, "Inasmuch as ye have done it unto one of the least of these we have done it unto me." In the eye of the Christian infant murder is peculiarly horrible. No provocation can be pled in excuse; no sudden outburst of passion can palliate the foul deed. The babe's very weakness should be its invulnerble shield. We know the value our Divine Master set upon little children: and every disciple's heart responds to

the thought and word of his Lord. No wonder then that the tales of horror which have come from the Grev Nuns Hospital of Montreal have sent a thrill of anguish and distress through every feeling bosom. The records of the Grey Nuns alone show beyond dispute that over three hundred and fifty babes have been foully dealt with in or near Montreal in one year! It is a horrible statement, but it can be clearly made out-it is even admitted. At least 470 of the 700 odd received into the hospital should have been saved, and would have been saved under a proper system of management. But instead of that the number actually saved was about 80; 80 instead of 470!

The Grey Nuns are not mainly responsible for this unspeakably awful "slaughter of the innocents." The unnatural and wicked fathers and mothers are primarily responsible. Dr. Hingston states that many of the infants are so abused before reaching the hospital that they are nearly dead. Still the system pursued by the Grey Nuns is radically bad. All experience shows it to be impossible to do justice to the children if the mothers are ignored, and the nuns insist on knowing nothing about the mothers.

We are sorry to say that the murder of children prevails nearer home than Montreal. Instances occur from month to month of babies being found deadkilled in out of the way places, in this city and throughout the country. There is nothing rarer than the following up of such murders with condign punish. ment. Then "Baby Farming" is virtually a form of slow murder. To hand over two or three babies to a decrepit old woman who is receiving aid as a pauper, is to hand them over to certain death. To encourage a mother to give up her child when it is but a month or two old, is to encourage her to commit infanticide, for she takes a very sure way of killing her babe when she withdraws from it the nourishment God has provided. In Montreal respectable people, members of Churches, will allow (or rather persuade) girls to give up their babes and enter on domestic service. A case is related of a lady who induced her cook to send her baby to be "farmed" in order that the cook might return to her service. The result was the speedy death of the child. The lady's conscience smote her, and she magined that the infant's blood was ever dripping from her own and her cook's fingers and mingling with the fool she had to eat! Her imagination trod very closely upon the reality. Christians need, it seems to be re-

minded that children are the Lord's heritage, and that to care for them is one of the first duties of Christian society. Our own children have of course the first claim upon us—we must care for their souls and bodies. But we dare not neglect the offspring of the help-less poor, or the little ones whose birth is a birth of shame, and whose lives are regarded by their lawless parents as a curse. No: we must not, at the peril of our souls, neglect these. It is Christlike to rescue the perishing. It is devil·like to trample on the weak, or to pass by on the "other side" and say, "Am I that little one's keeper?" Foundling Hospitals like that of the Grey Nuns are an unmitigated evil and a horror. But "homes" conducted like the Montreal Protestant Infants Home where three out of every four babes were saved, are worthy of every confidence and support. The one is conducted on rational and Christian principles; of the other it is enough to record the dismal figures we have quoted. The Halifax Infants' Home, we are glad to learn, is modelled on the Montreal Home, and the results are similar. It is a cre dit to Christian communities to have flourishing among them institutions which are conducted in the spirit of the Gospel for the purpose of rescuing the outcast or saving the weak and help less. There is deepdyed guilt upon a people that shut their eyes against the cry of helpless infancy, and that care not to avenge innocent blood.

approach Mount attention defects administ Allison, generall ful amo commend attendan tions from increasin sustained The Alu represent subject Relation

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MOUNT ALLISON.

The publication of the programme of approaching Anniversary exercises, at Mount Allison, will command special attention. Whatever may be the merits or defects of education and educational administration at Sackville, Dr. Allison, and his colleagues in office. generally succeed in working a wonderful amount of enthusiasm into their commencement celebrations. The large attendance of friends of the Institutions from both Provinces, annually increasing, furnishes evidence of the sustained interest of these occasions. The Alumni will be well and worthily represented by their appointed orator. Thos. B. Flint, Esq., of Yarmouth. The subject: "The Legal Element in its Relation to the State."

EDITORIAL CORRESPONDENCE.

CONFLUENCE POTOMAC & CHESAPEAKE. May 5th 1876.

Our poetic notions of a sea-voyage are astray somewhere. We had a wish to renew acquaintance with old friends, the Sea Gull and Stormy Petrel-that tireless, sleepless thing of air and ocean, animated according to sailors' tradition, with spirits of dead mariners. So far we have been gratified. And with change of air came recovery of health; but-yes, there is a "but" in our experience. The fact is we looked to an ideal cruize—a ship trim, saucy and fleet, gracefully careening to the breeze, dashing briskly at each insolent wave, and recovering her equilibrium with most delicate regard to one's sensitive internal machinery. But life on a modern monster screw steamer is quite another thing. Stately and dignified in harbour. she is regardless of the laws of gravitation outside. There is a story of some Glasgow merchant, who grew mellow in an evening company, and then attempted to face a tremendous storm homeward. At a bleak corner he met a blast of wind and rain before which he cowered long enough to be overheard exclaiming with emphasis "Hech, but this is chust ridiculous." The Caspian might have said as much last Tuesday morning when, trimmed by the head, and rolling like a cockle-shell, she stemmed a gale at the mouth of the Bay of Fundy. We will not bring Sir Hugh Allen down upon the General Conference for libel of his steamer in one of its organs; James, Rector of Pembroke Parish, Bermuda, is sufficient in that way. But we shall not recross in the Caspian,-we shall go round the pond.

A more genial ship's company, however, we never met, nor for that matter-a faster Steamer. Twelve and thirteen knots was a common run, though the Caspian, like some famous Christians we have known, when doing a generous thing made entirely too much fuss about.

The experience of entering port is so varied, and usually so delightful, that one ceases to wonder at the frequent use made of the illustration in Scripture. Living preachers would do well to follow in this respect the example of that apostle of the sea-St. Paul. Coming in from an Atlantic voyage, what more abrupt, for instance, than entering St. John's, N.F., or Halifax! Overpowering gratitude and a sense of security take the place of unrest and buffetings. How many find heaven thus bursting upon their vision! By transition so sudden that it may startle for a moment the expectant soul itself, from tossings and doubts the Christian sweeps in among saints and angels-to the crystal sea and goodly company of saints, prophets, and angels. It is far different in reaching Baltimore.

Passing through Chesapeake Bay, full of sunshine, and astir with the life of ships and steamers, the voyager has, crowding on him everywhere, suggestions and memories of history. "James River" -how memorable as the scene of the tremendous onslaught, when the "Monitor" and "Merrimac" drove death and destruction into opposing fleets, and revolutionized the naval mechanism of the world "The Potomac"—all quiet enough to-day; but to the imagination still lined with ports and warriors. And are not the terrors of dying Christians, passing he venward, more imaginary than real also? We come in from an ocean refusing to be at rest, through scenes historic, and scenery very sublime, to find assembled in Baltimore, not "the General Assembly, of the Church of the first-born," but something

THE GENERAL CONFERENCE of a large and prosperous body of the great Methodist family.

BALTIMORE, May 5.

A telegram placed in our hands before leaving the steamer, intimates the call of Dr. Ryerson for Transfer Committee to meet May 18th-a clear fortnight thus added to our pre-arranged period of absence. May the results be commensurate with all the trouble and expense! We stumble on Dr. DePuy of the New York Advocate, at Barnum's Hotel, learn that the Episcopal address has this day been delivered to the Conference. A perusal Justifies the Dr's. enthusiastic reference to it as a very able and creditable paper. We forward an extract from Mr. Moody's reply to Bishop Ames, who represents the Episcopal Bench in reading this paternal homily. It should be known that Mr. Moody was a general in the army, and fought very much as he answered the bishops-with irrepressible energy and vim. This seems to sanctify his genius in the eyes of his brethren, and renders into rare good sport what otherwise would have been regarded as grandiloquence or Yankee buncombe. To complete our surprizes and good fortune, the delegates are all on the ground, our own-British and Canadian-among the number, and the grand reception takes place to-morrow.

CORRESPONDENCE.

THE TWO CONFERENCES.

Our esteemed brother, the Journal Secretary of the New Brunswick and Prince Edward Island Conference, will pardon me for saying that he speaks rather too confidently of "the mistake of our Nova Scotia brethren," and that he is without authority in further stating that "doubtless the second and not the third Wednesday was understood." A little consideration will show where the mistake was committed. At the Conference of 1874, the understood arrangement was that the | bor. Nova Scotia Conference would thereafter meet on the third Wednesday in June, and that New Brunswick and Prince Edward that arrangement the Nova Scotia Conference had adhered; but the New Brunswick and Prince Edward Island Conference, by an oversight, last year appointed its next meeting for the fourth Thursday. The mistake was not with Neva Scotia, nor could the time of our Conference be now altered without occasioning embarrassment in the meeting of our Districts, the times for which were appointed in view of the regular period for the session of our Conference. Perhaps the inconvenience likely to occur by the two Conferences meeting simultaneously may be obviated by the time of meeting of the N. B. and P. E. I. Conference being changed by the President of that Conference, and without seriously interfering with any other Conference arrangements. J. M. M.

Windsor, May 9th, 1876.

DEAR MR. EDIJOR.—Perhaps a few tems from Yarmouth would not be with out interest to some of your readers, and the first to be noticed is in relation to a social gathering which took place in the basement of Wesley Church on the evening of the 12th ult.

Special or Social gatherings are no novelty on many circuits, and it is just possible they may not always have been a success-but it is claimed that the one just alluded to was really enjoyable. The exercises of the evening included the presentation of a beautiful Waltham Gold Watch, with an address, to Mr. Rogers, who spoke feelingly on the occasion. The following is a copy of the address:

To REV. J. A. ROGERS, Milton.

Dear Pastor,-Knowing that the time prescrib ed by the rules of Conference which terminate your present appointment to Yarmouth North Circuit, will soon be at hand—it seems to us fitting and we deem it due to you as well as the great cause you have at heart, that an expression of our kindliest feelings should be conveyed to you at the pre-

We deeply regret that your stay with us is so short; for we find that the longer you remain, the stronger become the ties that bind you and us together. Intimate acquaintance discovers in you personal qualities endearing to all-and we feel that the pleasant intercourse we have had with you will not soon be forgotten.

to the christian heart, is the fact that your sojourn among us has been spiritually profitable. Not only on our own circuit but also in other sections of our country, evidence of no doubtful kind is furnished shewing that under God you have been instrument al in quickening professors to greater activity, and in adding many to the Redeemer's kingdom.

Nor would we omit the names of your amiable wife and her sister Miss Black-whose genial manners have won the esteem of the community-and whose christian lives and efforts, have been blessed of God in the conversion of souls. Permit us to ask your acceptance of the accom-

panying present from the Congregation of Wesley Church, as a small yet tangible token of respect for yourself and family. In expressing a desire that the record now made may recall pleasant memories in after years-the hope is cherished that the name of all, Pastor and people may be found among the great multitude

Your's in the bonds of Christian love, Signed by the Members of the Church, Yarmouth,

which no man can number, written in the Lamb's

The cause in our county is making steady progress. Besides the regular work on the Yarmouth North Circuit which has not been without some cheering tokens of the divine presence—a church has been organized at Pembroke, some three miles from our town. Previously to October last there was no Methodist cause in that place. At that time a deputation waited on Mr. Rogers requesting him to estab. lish Methodist preaching at Pembroke. After careful deliberation and consultation with the official members of the circuit it was decided 'to comply with their request, and preaching was commenced in the Hall the last Sabbath in October. The services became seasons of refreshing from the presence of our Lord. Old professors were greatly quickened and a goodly number, old and young, gave their hearts to God. On the 15th Feby. a meeting was held for the purpose of organizing a class-meeting, at which thirty-five persons gave their names as willing to meet regularly in class. The next step was to organize a branch of the Methodist Church of Canada. To prepare them for this they were called together on two occasions, and full information was given by Mr. Rogers concerning the rules of the church-its doctrines and usages. On the first Sabbath in April, in the presence of a crowded congregation, thirty-two persons were received into the fellowship of the Church-to fourteen of whom the ordinance of baptism was administered. The good work still goes on. The class now numbers nearly fifty.

It need excite no surprise to find that Methodism is taking a firm hold of the minds of the people. Earnest prayers have, for many years been offered-invoking Heaven's blessing to rest on the work. Our pulpits filled by men of power have given no uncertain sound. And to-

day the staff of Methodist preachers in our township is composed of men of whom the denomination has reason to be proud. Such men are needed: for there is work to do. With Rockingham, Plymouth, Hebron, Carleton, Pembroke, Arcadia, Brooklyn, and Lake Darling-there being neatly constructed church buildings at the three last named places-exclusive of the appointments in our two commodious church buildings in Town-it is evident that there is a large field in which to la-

In recounting the instrumentalities which under Divine guidance have made Island would meet the week following. To the cause prosperous in our communitythe name of a worthy layman is called to mind. A Brother who, at no small sacrifice, has preached and continues to preach to the people far and near—the unsearchable riches of Christ. In visiting the sick, assisting the needy-uttering a word of comfort to the sorrowing-in upholding every institution among us that has for its object the elevation of the race-Thos. M. Lewis, has done honor to the christian name, and he will be gratefully remembered. May health, happiness, and a long life be his portion on earth-and a neverfading crown his reward in heaven. Yarmouth, May 4th, 1876.

NOVA SCOTIA CONFERENCE. Any of the members of this Conference who do not expect to attend its next session, to be held in Windsor, will greatly oblige me if they will send a card apprising me of their purpose. By so doing they will enable us to make more perfect and satisfactory arrangements for the accommodation of the brethren-and for the religious services that may be held during S. F. HUESTIS. the Conference. May 9, 1876.

It appears there has been some dissatisfaction among our brethren in the Eastern provinces, because of the prospective deicency on ministers' salaries on the missions this year. The Rev. D. D. Currie. President of the New Brunswick Conference, has addressed to the brethren within the bonds of that Conference a very sensible "Financial Letter," well adapted to meet the complaints of the dissatisfied ones. He shows very clearly that it is a mistake to ascribe this deficiency to the union with the Western Conference, as it arises from other causes. It is shown by Bro. Currie that, apart from the question of union, the old relations with the English Conference could not have been continued; that the Conference would gain nothing by keeping all their missionary contributions for home work, as this is practically the case at present; that the average received by each minister in the New Brunswick Conference is higher than in the Toronto and Montreal Conference; and that the dreaded deficency arises largely from the increase in the number of young men on the missions, by the action of the Eastern Conferences sending for more laborers from England, and the fact that the available resources are of necessity divided among all who are laboring on the missions. Bro. Currie concludes by giving several valuable practical suggestions with respect to financial affairs. The official organizations on most of the missions appear to be less complete than we had supposed.—Guardian.

GRAVENSTEINS IN MAY .- Mr. D. Henry Starr. Secretary of the Fruit Growers' Association, has succeeded in demonstrating the keeping qualities of the Gravenstein apple, having kept it from October last until now. The fruit is perfectely fresh-looking, and has lost none of its color or sweetness, and but little of its scent. Hitherto it was generally believed that the Gravenstein would not keep beyond December, but Mr. Starr has proved that with care it may be enjoyed all the winter through .-

NEWS IN BRIEF.

NOVA SCOTIA.

Rev. Dr. Tupper still continues very ill. Building operation brisk in Berwick. Amherst, N. S., sustains a boxing school.

Work has been commenced at St. Peter's Canal. The Truro cricketers are in want of a cricket

Morris Crane, the Chiniquy rioter, has been ac-

The "Scandinivian," which passed Father Point Saturday last, reports 50 vessels in the ice. There are good prospects of an active coal trade

Vessels are now being built in Pictou for parties

is summer in Pictou.

A daughter of Mr. Browley Slocomb, Middleton. ropped dead on Thursday, 27th ult. A farmer at N. W. Arm, Sydney, had all his hay tolen from his barn last week.

The body of another female child has been found in the Catholic Cemetery, Halifax. Maitland's big ship, "W. D. Lawrence," spoken at sea on the 19th February.

A dwelling house, owned by W. Michael Duggan, ochaber, was destroyed by fire last week. Amos Purdy, Esq., has been appointed Postmaster of Amherst, in place of Mrs. Chipman, sus-

A little girl in Annapolis fell on a carving knife she was carrying, and the blade went through her

The "Annapolis Farmer" wants the proposed Maritime Provinces Penitentiary located at An-

A splendid shlp, 1000 tons burthen, was launched from the yard of Messrs. John Muir & Co., Shelburne, on Saturday last. Hay is very scarce in Cape Breton; if the spring does not open early it is feared cattle will suffer in

consequence. The Cumberland County lumbermen cut 25.000.-000 superficial feet of lumber last winter, valued at

Joseph Edwards was on trial at the Supreme Court, Halifax, last week, for shooting a horse

seven years ago. The half-yearly examination of the Berwick school, which took place on the 20th and 26th ult.,

Chief Justice Sir Wm. Young and lady are on their way out from Europe. Centennial before coming home.

The Bay of Fundy Red Granite Company have sent to the Centennial Exhibition, a beautiful monu-ment of red granite, all polished.

Relics of the unfortunate miners who perished in the Drummond Mine, 1873, were discovered during the progress of clearing out the mine.

Joseph Livingstone, a miner in the Victoria Mines, was instantly killed while working in the pit, by a quantity of coal falling on him. Peter Freeman, of American schooner "Nellie May," has been sent to jail in Guysboro', to await

trial for stabbing a ship mate named Isaiah Horton. Mr. C. E. DeWolf, of Windsor, has abandoned ournalism, and engaged himself to the Grand Division Sons of Temperance for a lecturing tour in the

Mr. Ellershausen has engaged about a hundred men, principally those formerly in his employ at Ellershouse, to go to Newfoundland, and work the copper mines he is so rapidly developing.

Two lads, named Henderson and McLeod, entered a shop at the Lorway Mines recently, and carried off a quantity of tools and cloth. They have been caught and committed for trial.

The Overseers of the Poor for Sydney, C. B. have been instructed to borrow \$2000 from the Local Government, to be spent on the roads, to enable them to find employment for the destitute

A boy named Morgan, met with an accident which caused almost instant death on Wednesday, the 3rd inst. He was witnessing the inspection of the Halifax Fire Brigade, when the hose burst, and the water struck the boy in the chest. He died ust as he arrived at a drug store in the vicinity.

The Annapolis "Farmer" states that Messrs. Slater Brothers have sent to the Centennial an organ manufactured from apple, pear and oak trees from Grand Pre. The trees grew on the spot which tradition fixes as the home of Longfellow's Evangeline, and are supposed to have been in existence a the time of the expulsion of the French-Acadians. The oak stood near the old Catholic Chapel where the deceived worshippers were gathered and first learned their sad doom

NEW BRUNSWICK & P. E. ISLAND

St. Andrew's Bay has plenty of herring. P. E. Island Legislature closed on 29th ult. The exodus from St. Stephen to California con-

The School house at Milkish, was destroyed by fire on the 30th ult. Mr. Norman Ramsay, of Hamilton, Lot 18, shot 100 wild geese in three days,

James C. McDonald, of Kouchiboguac, hung himself in his barn last week. The late L. H. DeVeber, St. John, was worth from \$350,000 to \$360,000.

A new bridge 900 feet long is just completed over the North West Miramichi.

Mr. Jacob Haddock, of St. Stephens, dropped lead while entering his workshop. A house and barn belonging to Samuel Cochran, Milltown, was destroyed by fire on the 2nd inst. Mr. Jacob Oulton, Jolicure, has for a number of

vears past, shot over 300 black ducks per annum. So far this season the Gaspareaux fishery has been light.

The prospects are very good for the Shediac Lum-

A bear, whose carcase weighed 430 lbs., was caught by a farmer at Hamstead, Queen's Co. Wm. Benney, a seaman on board the "Edward Taylor" was accidentally killed, while on a voyage rom Havre to St. John. Very few licenses for the sale of intoxicating li-

quors have been granted in St. John this year, and many are being fined for violating the law. Four prisoners in the Georgetown Gaol, P. E. I. made a desperate but unsuccessful attempt at es-

cape on May 1st. Considerable ice still in the Straits, wild fowl very numerous, farming operation not yet begun. Considerable snow has fallen the past two weeks.

A daughter of Mr. Paterson, Kingsclear, was eriously injured last Tuesday by being jammed be tween two logs. The office of Chisholm Bros., St. John, was entered on the night of the 1st inst., and \$46.27 ab-

stracted. Geo. McLeod, Esq., has logs enough in King's Co., this season, to saw and ship 17,000,000 feet of

The Road leading from Shediac to Moncton,

known as the "Bend Road," is having supernatural On Friday, 29th ult, the freight house at Newcastle was forcibly entered, and a trunk of boots

and case of brandy abstracted. A father and son had the toes of their right feet badly smashed on Saturday, 30th ult., in Richie's Mill. Miramichi.

At South Bay, near St. John, on Friday last, Ida Goodsoe, was poisoned by eating Belladona, and

Ship-building is brisk at Mount Stewart, P. E. I., 19 yessels on the stocks. Bay Fortune has three new vessels on the stocks, one a ship of 900 tons. Magnus Nisbett, while at work on the Quaco and

St. Martin's Railroad, had his foot fearfully crushed by a six ton stone falling upon it. An old man named Sharp, of St. John, while cutting wood near his house, was seized with a fit, and died before medical assistance arrived.

Mr. Christopher Richardson, Midgic, while sawing in his mill, was struck by a piece of slab in the neck, seriously if not fatally injuring him. Report says that two abventurous spirits of P. E.

.. swam a span of horses from Cape Traverse to Cape Tormentine a few days ago, which, if correct s a truly wonderful feat.

Last week a child of James Norman, Nelson, while playing among some burning rubbish, got so badly burned by her clothes taking fire, that she died within twenty four hours after.

UPPER PROVINCES.

The Toronto "Sun" is dead. Ice still piled up thirty feet high above Quebec. Capt. P. W. Seillor, Port Warden of Montreal,

The Governor General will shortly proceed on a visit to Quebec. Hon. Malcolm Cameron is pronounced in a hope-

75,000 logs are in danger of going over Longue Gault.

Point Rouge ice is gone, and the river is now

clear to the sea.

Montreal police have received orders to poison all dogs found without corporation medal. Contractor on Greenville Canal closed work on Saturday, 400 men thrown out of employment

The Ontario Rifle Association has accepted the challenge from the United States to send a team to

The Montreal "Minerve" advocates the pardon of Riel and Lepine on the assumption by the Queen of the new title. A man named John Pegg was run over by a train on the Grand Trunk Railway at Toronto on

Sunday last, and instantly killed. Two hundred and forty immigrants arrived at Montreal on Sunday, en route for Western Canada. These are the first arrivals in Quebec this season. The action of the bricklayers and masons of Ottawa in demanding \$3 a day is condemned, and \$2.25

per day has been fixed as the standard rate. A Quebec telegram says a ring in Montreal is working against the North Shore Railway, between Quebec and Montreal, in the interest of the Grand Trunk Railway.

The water of the Ottawa, opposite the city, has risen to within a few inches of the highest mark of last year. People are leaving their houses to escap the threatened flood.

A drunken laborer named McNeil, at Toronto, on Sunday last, attempted to cut his wife's throat with a razor, his father-in-law and others interfered and were badly cut by him.

MISCELLANEOUS.

There are good prospects that the English University crews will attend the Philadelphia Regatta. The Ohio Woodenware Co's, building at Cleve-

The Wellamete Woolen Milis at Salem, Oregon, have been burned, loss \$150,000.

3000 iron workers of Sheffield, England, who were on strike, have resumed work at reduced wages, 30,000 Turkomans have determined to solicit the nelp of the Afghans for a holy war against Russia. The Colleges and Library at Charleville, France, were burned on Sunday last.

King Alfonso has written another letter assuring the Pope that Spain is Catholic.

About 18,000,000 feet of lumber were burned at Williamsport on Saturday last, loss, \$270,000. One million dollars worth of ammunition, and 5.500 stand of arms from United States, have ar-

rived at city of Mexico from Vera Cruz. Ship "Lake St. Clair," from New York for Glasgow supposed to have foundered at sea with loss of all on board.

Terrific explosion of dynamite, in Jersey City, N. Y., on Saturday last, by which about 5000 houses were more or less injunred.

The Boat Clubs of Dublin University have organized a joint representative crew of four for Philadelphia.

A true bill has been returned against the "Len-nie" mutineers, four sentenced to death, remainder acquitted.

Five thousand dollars gold have been recovered from the wreck of the steamship "Schiller," making \$200,000 thus far recovered

A fire in the pattern shop of a Somerset Foundry Somerset, Pa., destroyed property to the amount of

Harvey, Arnold & Co., North Adams, Mass, have failed, liabilties \$1,000,000. Eight hundred per-

sons thrown out of employment. Riot at Salonica, European Turkey, between Christians and Mahommedans. During the fight the French and German Consuls were assassinated

by the populace. Chicago was visited by a Tornado on Saturday evening last, a large number of buildings unroofed and otherwise injured, damage estimated at \$250,-

An application, was made for the release of Wunslow by his solicitor, but denied by the officers of the crown, he will be held ten days longer, awaiting the formal reply from Washington to the latest English notice.

A new clause has been added to the Merchant's Shipping Bill, imposing £500 on the master or owner of any British or Foreign vessel sailing between October 1st and March 18th, which shall arrive at any point in the United Kingdom with heavy timber on deck, or deals or battens exceeding three feet above deck.

CIRCUIT INTELLIGENCE.

On Sabbath evening April 30th a very interesting meeting was held in the Methodist Church, Spring Hill Mines. A concert service was given by the teachers and children of the Sabbath School, which reflected great credit upon the entire school. The meeting was presided over by the Pastor of the Church, Rev. J. Hale Mr. R. Burnett the Superintendent of the school led the children in their exercises. The singing, recitations, and answers to questions were really excellent. Short addresses were given by Messrs. Hale, Burnett, Stephens and Canfield. The collection at the close of the service was very

PERSONAL.—The Rev. C. Parker, pastor of the Weslevan Church, at Hantsport, has been invited to Liverpool, N. S. This gentleman is one of a number of young Englishmen who are now connected with the Weslevan Church in this Province. At the Camp Meeting, in Berwick, last summer, the sermon preached by the Rev. Mr. Parker was considered one of the most powerful delivered there; and from our rief acquaintance with Mr. Parker and the high terms in which we have heard him spoken of we have no doubt, that if he accepts the call to Liverpool, the people there will find him an able and faithful minister. - Windsor Mail.

BERMUDA.-A very interesting service was held in the Wesleyan Church. St. George's, Bermuda, on Sabbath, April 30th. Thirty one persons, who had passed the usual period of probation, were received into full membership, by the Pastor, Rev. W. C. Brown, in the form usual upon such occasions. On the afternoon of the same day, Mr. Brown, assisted by Mr. Fisher, held a similar Service at Tucker's Town, in the Bailey's Bay Circuit at which forty persons were received in the same manner.

WINDSOR .- The fruits of our recent revival in Windsor continues to afford very great satisfaction, As previously reported, over one hundred persons were received on probation for membership, and we are happy to say that these remain consistent in conduct, and attentive to the means of grace. A number who had not been baptised were admitted to that ordinance in February and March; and to these were added two others, who on Sabbath morning last received the same symbol of an inward and spiritual grace. Immediately following the administration of this ordinance, the pastor, the Rev. S. F. Huestis, gave to eighty seven probationers public recognition of their admission to full membership in the Methodist Church, more than forty of whom are heads of families. Besides these there are several who were formerly in fellowship with us, and who are now restored to membership; and also a number of others who were unable to attend on Sabbath last, who will probably be received on the first Sunday in June. The reception of members was succeeded by the administration of the communion, the large and devout attendance upon which was most gratifying. The whole services of Sabbath morning were of rare interest, evoking deep thankfulness for the divine goodness in bringing so many out of a sinful world in-

to the Church of the Redeemer. May 9, 1876.

SELS. Mr. Moody commenced his farewell discourse, speaking as follows: I want to speak to you from a word of four letters -able-end my prayer is that if you forget everything else that has been said during these services, the Lord by His Spirit may so impress that word upon your hearts that you may never forget it. In the fourteenth chapter of Romans, and fourth verse, you will find these words, "Yea, he shall be holden up, for God is able to make him stand." God is able to make him stand. I have no doubt that there are many skeptics, and even luke warm Christians, that are saying in their hearts that these young converts will not stand long. They say, "Wait three months, or at the most six months, and see where all the converts are at the end of that time." "They won't stand; they won't stand."-I have heard that said all my life. Our fathers and our fore-fathers heard it. "Ah," they say, "they won't hold out," but look at the thousands and thousands of Christians that have held out notwithstanding these prophecies. If you young converts, now in the morning of your Christian experience. will learn the lesson of this one word "able" it may save you many a painful experience. You cannot stand of yourselves, but it is God that is going to make you stand. He was able to make Joseph stand down there in Egypt, and to make Elijah stand before Ahab, and to make Daniel stand in Babylon, and John Bunyan to stand in Bedford. Probably he had as mean a nature as any one, and yet God was able to make him stand and to enable him to overcome that mean nature. The moment we lean on an arm of flesh, that moment we fall; then we are on dangerous ground; we walk on the edge of a volcano, on the brink of a precipice. I remember when I was a young Christian I used to think that it would be easier after a time, and that when 1 had been a Christian fifteen or twenty years. I should have but few temptations and difficulties; but I find that the longer I live the more dangers I see surrounding me. Why, Samson judged Israel for twenty years and then fell into sin; and how many men there are who fall in their old age. I don't mean that they are finally lost, but they fall into sin. They make some mistake, or their old temper springs up and they do some mean thing, and very often the Church has not as much sympathy with such persons as it ought to have. Too much is frequently expected of young Christians. There is a great difference between falling into sin and loving sin. If you fall into sin and all the time hate it, go and tell the Lord all about it, for he is faithful and just to forgive us our sins and cleanse us from all unrighteousness. Guard against self-confidence, and the Lord will strengthen you and "make you stand." We find in the tenth of 1st Corinthians this caution: "Wherefore, let him that thinketh he standeth take heed lest he fall." Be watchful; be prayerful keep your eve fixed on Christ, not on any man, however good he may be. Christ is able to make you stand, able to deliver you out of every temptation; and he will not suffer you to be tempted above that ye are able. In Hebrews 2nd and 18th verse, we read, "For in that He Himself hath suffered, being tempted. He is able to succor them that are tempted." It has often been wonderfully encouraging to me to think that my Master has travelled all through this wilderness, that he knows all about the trials and temptations to which we are subject, and therefore he is able to succor those that are tempted When the old nature and the old temper assail you look to Him for strength. People lay it down as a wise rule in temporal things, "Don't live up to your income;" but you ought to live up to your income spiritually. Use all the grace you have. God has yet plenty more. He has got a throne of grace established so that you may go and tell all that you may need. Use all the grace that God gives you, and don't save any, but when you want more, go and ask Him for it. See the face of God every morning before you see the face of man. Don't get more than one day's march from the throne of grace, and hand.

UNEQUALLY YOKED

you will not go far astray.

It means that I am not to be unequally yoked with an unbeliever. And that goes right to the root of society. We cannot be voked up with unbelievers. I believe it goes into business. I don't know but some business men in Philadelphia would say: That man don't know anything about business, if he talks in that way. I don't see how a man walking with God can be yoked up with a man that has no sympathy with him: who may do some act for which he is equally responsible, but which is quite against his principles. The partner may do something that reflects upon his character. This was the case with a man with whom I was talking not long ago. I asked him how long he had

MR. MOODY'S FARZWELL COUN- been a Christian. He said: "Sixteen years ago. "Very well," said I, "when did you form that partnership?" "Five years ago," "Well," said I, "you made the mistake five years ago. How came you to yoke yourself up with these unbelievers?" "Well," said he "they had capital; it was a good chance for me.' Yes, you thought it was a good chance; and now you have got caught. You are with men who have no sympathy at all with Christ and Christians. They have got no principle, according to your own account and they have voted to make your firm do something you abhor. You have lost your Christian influence, you have lost your standing in this community and you have no one to blame but your self. You never ought to have formed that partnership." "Be not unequally yoked together with unbelievers." Then it comes into matrimony. I do not see how a Christian man is going to marry an unconverted woman, or how an unconverted man can live happily with a Christian women. "Be not unequally yeked." Ah! many may say; "We may save the man and bring him to Christ;" or, "We may win the woman to Christ." But if you will only do that before you are married you will have a better chance. If you do not do that you will have a very hard journey. Many a woman who has come to me, with tears in her eyes, telling me what terrible sufferings she has had with a man who ought to have been like her own life, just part of her own life, who has been fighting her all her life; and, while she has been trying to bring up the children to be Christians and to teach them to pray, the husband has been teaching them to swear. If we knew our Bible better we would be saved from a great deal of this trouble. A great deal of trouble comes on account of being unequally voked. You may laugh at it and make light of it; but the time is coming when you will regret it, if you go on against the Word of the Lord. It is better to bow to the Word of God: and if that Word means anything I believe it means what it says-that we are not to be unequally yoked with unbelievers in anything .-D. L. Moodu.

A RAIN DROP. Noiseless and swift a rain-drop sank Into the sea.
Silent the sea the rain-drop drank, And made no sign. "Ah, me! ah, me The rain-drop cried, "Here am I lost. No thirsty land To cool and save. Of one drop's cost What knows the bitter salt sea-sand?

Into an oyster's open shell Deep in the sea, Noiseless and swift the rain-drop fell And by slow, subtle alchemy Into a shining pearl was changed—

A pearl so white

No diver who the deep sea ranged
Had seen or dreamed a fairer sight.

To-day the peerless, snowy gem Men kneeling see, Set in a royal diadem, And kings count up its pedigree. They reckon not the rain-drop lost By thirsty lands, From bloom and tree. Of that drop's cost

Naught knew the bitter salt sea-sand

rom the Persian.

HONESTY THE BEST POLICY. A STORY FOR THE TIMES.

One day the duke of Buccleuch, Scotch nobleman, bought a cow in the neighborhood of Dalkeith, where he ived. The cow was to be sent home the next day. Early in the morning as the duke was taking a walk in a very common dress, he saw a boy trying in vain to drive the cow to his residence. The cow was very unruly, and the poor boy could not get on with her at all .-The boy not knowing the duke, bawled out to him in broad Scotch accent:

"Hie, mun, come here, and gie's a hand wi' this beast."

The duke walked slowly on, not seeming to notice the boy, who still kept calling for his help. At last, finding that he could not get on with the cow, he cried out in distress-

"Come here mun, and help us, and as sure as I get anything, I'll gie ye

The duke went and lent a helping

"And now," said the duke, as they trudged along after the cow, "how much do you think you will get for the

"I dinna ken." said the boy, "but I'm sure o' something for the folks at the big house are guid to a' bodies."

As they came to a lane near the house the duke slipped away from the boy and entered by a different way. Calling his butler, he put a sovereign in his hand saying-"Give that to the boy who has

rought the cow." He then returned to the end of the lane where he had parted from the boy,

so as to meet him on his way back. "Well, how much did you get?" asked the duke.

"A shilling," said the bov. there's the half of it to ve." "But surely you had more than a

shilling," said the duke.

"No," said the boy, "sure that's a' I got, an' d've no think it plenty? "I do not," said the duke, "there must be some mistake, and as I am acquainted with the duke, if you return,

think I'll get you more.' They went back, the duke rang the bell, and ordered all the servants to be

"Now," said the duke to the boy. point me out the person who gave you the shilling.

"It was that chap there with the apron," said he, pointing to the butler. The butler fell on his knees, confessed his fault, and begged to be forgiven. but the duke indignantly ordered him to give the boy the sovereign and quit his service immediately.

"You have lost," said he, your money, your situation, and your character by your deceitfulness. Learn for the future honesty is the best policy.'

The boy now found out who it was that had helped him drive the cow; and the duke was so well pleased with the manliness and honesty of the boy that he sent him to school and provided for him at his own expense. - Early

FRANCIS ASBURY.

BY REV. DANIEL CURRY, D. D. The foremost figure of the heroic age of American Methodism must ever be-whatever honors may be justly awarded to others-Francis Asbury. The son of a quiet Staffordshire artisan, he had been converted while yet a boy, and was a preacher at sixteen. For six years he had peen a "helper" in Wesley's army of itinerants, and then coming to America, in 1772, he had given himself "wholly" to the work of an evangelist for twelve successive and successful years. And now he stood forth, the leader of the newly reorganised and recruited host, with a continent for their battle-field, and the massed forces of sin and ignorance, and the fashions of ungodliness, for their antagonists. To merely human estimates that little band of less than a hundred preachers, unlearned and unrenowned, unknown and unrecognized by others, that issued forth from Baltimore on that January morning, presented nothing either admirable or formidable. And yet they bore with them the possibilities of a noble future. To the casual observer the newlyappointed leader was only a plain man, in homely garb, and unprepossessing in appearance: and vet in his bosom burned a soul that impelled him onward to do and to suffer as an Apostle. Let us come nearer to him, and contemplate the portrait of the man as it has come down our times, from the hand of the artist and and the pen of the historian.

A strong and impressive image looks out from that canvas-a brow and forehead whose breadth and height suggest the presence of strong and earnest thoughts, with clearness of mental vision, and varied powers of combinations. Beneath that brow beams forth an eye that seems to be looking into the unknown; that indicates the man of thought, who finds his theme for meditation in the solitudes of his own consciousness; that glows with a poetic spirituality which hides forever in the soul, incapable of being uttered in measured verse or rhymed melodies. The lower features tell of firmness and unconquerable resolution—the persistency of purpose, that having begun a good work, pursues with unyielding steadiness

But back of these external features was a soul of whose lofty features the painter could give only the faintest shadow; and yet there lay the mighty spiritual forces that made him what he was. His was heart inflamed with the love of Christ, and in liveliest sympathy with his Master in his yearning compassion for the ruined race of Adam. His was a soul at once subdued and chastened by the transform ing power of the divine Spirit, and impelled by holy zeal to count it all joy to serve his divine Master and to build up his kingdom among men. Like his Lord, Asbury was a solitary man-meditative, as one intent'on great designs, and having cares and consolations that he seldom shared with others. He knew only his one work, and to this he gave himself with all the devotion of an Eastern dervish. but with none of his fanaticism. He was exacting toward all who co-operated in his great work: but what he asked of others was always less than he freely rendered himself. His conferences united the characteristic of councils of war with victory already assured, and of pentecostal seasons of Christian communion. home was in the saddle, and the pulpit was his throne; for there he was himself, with a fullness and freedom found in no other position. His associates and coadjutors recognized his devotion to his calling, and willingly emulated his zeal and labors and self-sacrifices; and so, animated with a holy enthusiasm that defied the ordinary obstacles to successful ministerial labors. they went forth to do and to endure, but in any case to win souls for Christ, and to extend the fields of their own labours and FOR THE AGED.

The following hymn was composed by the late Charlotte Elliot, author of "Just as I am," during a night of great suffering, in her eightieth year. She gave it, the night after she wrote it, to a relative, who has found the hymn prove a comfort to so many aged Christians that she desires its publication.

In life's evening long and dreary, From the treasures once poss Is thy spirit faint and weary? Dost thou long to be at rest? On this sweet promise fix thy sight:
"At even time it shall be light."

"Light is sown" for thee and gladness Even in this vale of tears;
Soon will pass the night of sadness,
Grief will fly when morn appears;
Still to Faith's strong illumin'd sight,
"At eventide it shall be light."

Look not on the ills around thee. Earth grows darker every hour; Let not crime's increase confound thee, Limited is Satan's power. Look on to regions pure and bright, "At even time it shall be light."

Dwell not on the growing weakness That precedes thy frame's decay; Rise above depressing sickness, Catch the dawn's approaching ray, Faith can discern the day-star bright At evening time it shall be light

See thy Saviour bending o'er thee, Even to old age the same; Set life's one chief end before thee Still to glorify his name, While on Himself is fixed thy sight,— "At evening time it shall be light."

EXQUISITE STORY BY LAMAR-

In the tribe of Neggedeh there was horse whose fame was spread far and near and a Bedouin of another tribe, by name Daher, desired extremely to possess it. Having offered in vain for it his camels and his whole wealth, he hit at length upon the following device, by which he hoped to gain the object of his desire. He resolved to stain his face with the juice of an herb, to clothe himself in rags, to tie his legs and neck together, so as to appear like a lame beggar. Thus equipped he went to wait for Maber, the owner of the horse, whom he knew was to pass that way. When he saw Naber approaching on his beautiful steed he cried out in a weak

"I am a poor stranger; for three days have been unable to move from this spot to seek for food. I am dying; help me, and heaven will reward you:

The Bedoin kindly offered to take him upon his horse and carry him home, but the rogue replied-"I cannot rise; I have no strength

Naber, touched with pity, dismounted, led his horse to the spot, and with great difficulty set the seeming beggar on its back. But no sooner did Daher feel him. self in the saddle than he set spurs to the horse and galloped off, calling out as he

"It is I. Daher. I have got the horse and am off with him."

Naher called after him to stop and listen. Certain of not being pursued, he turned and halted at a short distance from Naber, who was armed with a spear. Since heaven has willed it I wish you

joy of it; but I do conjure you never to tell any one how you obtained it."

"And why not?" said Daher.

"Because," said the noble Arab "another might be really ill, and men would fear to help them. You would be the cause of many refusing to perform an act of charity for fear of being duped as I have been. Struck with shame at these words. Da-

her was silent for a moment, then springing from the horse, returned it to the owner, accempany him to his tent, where they spent a few days together, and became fast friends for life.

LEARNING BY HEART.

The Saturday Review believes in this old-fashioned practice. It says :-"The basis of all sound knowledge and

all true appreciation of the literature of any language is a careful, reverent pondering study of the text of the best authors who have written in it.-And in the process of such study learning by heart is a most important, it might almost be said an indispensable element. No means, for and pine tar: rub some of this in the example, are so effective for helping the chamois and let the child wear it all the young scholar over the formidable difficulties which he must encounter when he first breaks ground in the literary language. No other process gives him so speedy or so sure a mastery of genders and qualities, of the combinations of case, of exceptional inflections, of the right order and relations of words in a sentence, and of the other rudimentary idioms of construction. Again, the student of a literary language, whether ancient or modern, has acquired no real mastery over it, no real insight flavoured before it is cool stir in a little into it, until he has learnt to compose in it to a certain extent. And nothing promotes the acquisition of the art of composition so much as learning by heart. No plan, for example, has ever been found so successful for teaching boys and girls to write Greek and Latin, French or German prose, as that of causing them to render them, translated into English from a standard author, back into the language of the original, and then making them learn the original by heart and compare it with their own faulty attempt. Or, if, as some modern critics and essayists tell us, the appreciation of style is the great result to be produced by a literary training, what process is so apt to generate this faculty as that of committing to memory famous passages from the works of great masters of style? A hundred lines of Plato or Cicero committed to memory are worth more than pages of discourse by the acutest critic upon the styles of Plato

THE HOUSE AND FARM

WHAT IS HIGH FARMING?

An American farmer of note, after visiting England, and examining with the critical eye of a practical and experienced agriculturist the system pursued there

"I am throughly confirmed in my old faith that the only good farmer of our future is to be the 'high farmer.' There is a widely prevailing antipathy among the common farmers of our country against not only the practice of high farming, but against the use of the phrase by agricultural writers. This is all wrong, and should at once be corrected. Through some misconception of the meaning of the phrase, and also of its application, they have come to believe it synonymous with the theoretical book-farming, new-fangled notions,' boasted progress, followed by disapointment and final failure. This is all an error. High farming simply means thorough cultivation, liberal manuring, bountiful crops, good stock, good feed, and paying profits therefrom. It is not strange that misconceptions have arisen in the minds of doubting farmers who have been eye-witness to some of the spread eagle experiments of enthusiastic farmers, better supplied with money obtained in a business they knew how to do than with practical experience on the farm Bountiful crops and paying profit of course are what all farmers who are depending upon the farm for an income are striving to obtain; and every year as it passeth is reconfirming the opinion that the profits are small, and will grow beauti. fully less where high farming is not prac-

POURING TEA.—The Housekeeper says: -The e is more to be learned about pouring out tea and coffee than most ladies are willing to believe. If those decoctions are made at the table, which by far is the best way, they require experience, judgment, and exactness; if they are brought to the table ready-made, it still requires judgment so to apportion them, that they shall prove sufficient in quantity for the family party, and that the elder members shall have the stronger cups. Often persons pour out tea who, not being at all aware that the first cup is the weakest, and that the tea grows stronger as you proceed. bestow the poorest cup upon the greatest stranger and give the strongest to a very young member of a family, who would have been better without anv. Where several cups of equal strength are wanted you should pour a little into each, and then go back, inverting the order as vou fill them up, and then the strength wil be apportioned properly. This is so well understood in England that an experienced pourer of tea waits till all the cups of the company are returned to her before she fills any a second time, that all may

SICK CANARIES .- The following treatment has completely restored a fine singer for me, which I gaite despaired about he had been sick and silent for months: Leave off seed entirely. Make a paste of sweet milk and bread crumbs, throwing the crumbs into the milk while boiling, and stir until quite smooth; add a pinch of cayenne pepper, varied occasionally by some finely mingled clove of garlic; dissolve in the drinking water a little black current jelly, a bit of fig, or half a potash lozenge. I used all of these and my bird is well; so to which the preference should be given I know not, though I inclined to the jelly. It may take a long time to cure the bird, and if the trouble arises from hardness of the tongue it must be painted daily with strong borax water. If he sneezes, a little olive-oil must be gently put up the nostrils. He should have plenty of tepid water to bathe in, celery, sweet apple, or lettuce. But by no means hang him close to the window, the cold is too severe, even in a moderately warm room, for a bird in delicate health. Paste must be fresh daily.—A.L.K.

ANTI-CROUP CONTRIVANCE.-To mothers whose children have the croup: First get a piece of chamois skin, make a little oib, cut out the neck and sew on tapes to tie it on, then melt together some tallow time. My baby had the croup whenever she took cold, and since I put on the chamois I have had no more trouble. Renew with the tar occasionally.-E. V. M.

TO MAKE HARD SOAP.—Fresh slaked lime and soda and tallow, of each two pounds; dissolve the soda in one gallon boiling soft water; mix in the lime, stirring occasionally for a few hours; after which let it settle, pouring off the clear liquor and boiling the tallow until it is all dissolved; cool it in a flat box and cut in bars or cakes as desired. If you wish it sassafras oil. A cheap way to make soap is to take potash six pounds, lard four pounds, rosin quarter of a pound. Beat up the rosin, mix all together and set aside for five days, then put the whole into a ten gallon cask of warm, soft water and stir twice a-day for ten days, at the end of which time you will have one hundred pounds of excellent soap.

DRINKING IMPURE WATER.-A great deal of mischief is sometimes done by drinking water in marshy countries, and this mischief may be prevented by merely boiling it. That is a very good thing, but still it is better on the whole, to make a weak infusion of something like tea in it, and that is the system which has been practiced for a thousand years in Chins.

TO MAKE COURT-PLASTER.—Take half a dozen pigs feet, well cleaned for cooking, and boil to a jelly of about half a pint or less, then spread with a brush on any waste scraps of silk, and it will be good adhesive plaster for covering slight wounds or abrasions of the skin. The fatty substance of the feet will rise to the surface of the boiling, and when cold can be easily removed.

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CHILDREN'S CORNER.

KEEP STILL.

Some big folks forget that they once. were little, and want children to act just like men and women.

Little Robbie was sent into the country to his aunt once when his dear mamma was ill. Everybody was careful to see, his clothes, and his stout boots, and his warm stockings put into the big bag his papa was to take for him. But no one thought of Dick, his headless rocking-horse, of his drummer boy, cr his fife and trumpet, and they were far more to Robbie than all his clothes or shoes were.

This aunt's house was very neat; you could not find a speck of dirt in it, not a bit of paper, nor a chicken's feather on the lawn. No flowers were allowed in there except those which Aunt Phebe put up, stiff and straight, in her parlor

The dear little boy hunted round for a big stick to ride, in place of Dick, and having found one, galloped joyfully into the sitting-room to show his aunt what a horseman he was.

"O, Rob!" she cried out, "carry that old stick into the shed, and do keep

"That isn't a old stick." said Rob, in surprise. "That's a hoss, auntie!"

"I don't wonder your mother's sick," said auntie, "if you were so noisy all the time at home. You must keep still here, Rob, or you'll make me crazy."

So the good child put away "Dick," and got the big dinner bell, and went up stairs and down, and out on the piazza, which he called the deck, calling on the passengers to pay their fares.

"Now, Rob, you will craze me!" said his aunt, "Give me the bell, and sit down on the lowest step of the piazza

and keep still." So Rob folded his dear little hands on his lap; he fixed his eyes on the stepping-stone before the door, and drew a long sigh. After a little, he said, "O, auntie dear, I do pity stones

"Pity stones?" what for, Robbie?" "'Cause they have to keep so still all their lives. I'm so glad I ain't a stone!"

"There's no danger of your turning into a stone, Rob; you don't keep still long enough.

"O, dear, how stones must ache, keepin' still always. I ache now, just in this little speck of time. I'm glad I ain't a fence, nor a tree, nor a rag baby that can't move till somebody pulls you! O, auntie, my head aches, and my hands and feet are cold, and my eyes are crooked, keepin' still such a long time!"

"Your mouth is all right, little boy," said the lady. "That hasn't kept still at all."

Then grandma came in, and asked what was the matter; and Rob said, "I'm all hard. I've been sittin' such a awful long time."

"One minute," said Aunt Phebe. "O, auntie, its an hour, a awful long hour, and I'm all asleep but my head! Can't I get up I say?"

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"Yes," said grandma. "You may come up in my room and make a train of cars with the chairs,"

"Won't you be crazy, grandma;" "No, my dear, noise does not trouble me much. But it is a good plan for little boys to elearn to be still, so that they will not trouble those who are not well. To-morrow morning I wish you would fold your hands and sit still one minute, and again in the afternoon. We will call that your lesson in silence. By-and-by you can sit still two, three, and five minutes, to please those who do

not like a noise.' "Yes, grandma dear, I will; but I hope mamma will soon be well, I'm so from home) "does you hear? Yes; tired keeping still," said the dear little | me hear, all right." boy. - Watchman.

THREE SUNBEAMS.

BY SIGMA.

Three little sunbeams started out from behind a cloud one day to seek their fortunes. Playing along on their way, each thought of his future. Said

"I will seek the waves of some river or sea, and will spend my life in playing with the ripples, and frolicking with the fishes, and when I am weary and night comes on, I will go to sleep in the saffron heart of the water lilly. I will take light wherever I go, and all shall bless me. Happiness is the fortune I seek."

Another said— "I will be high, high up, where all shall climb to reach me. I shall fly to the peak of some lofty mountain top or I will grace the palace home of a king, and perhaps rest upon the coronet of gems worn by his beautiful queen. I will be admired. Poets shall sing mv beauty, and all shall speak of me. Fame

is the fortune I seek.' But the third sighed, saying nothing; yet she thought sadly to herself-

"Ah me! I am but a little beam of sunshine, what can I do? I too would love to play upon the ocean, or rest in the lilly bed, or light the home of a help me," said the mother, smiling. king; yet wherever I may go, I will, at least be content. I will love all things and peace shall be my fortune."

Down upon a bank of a beautiful river a group of merry children stoed with rods and lines. Happy little fish-

"How fortunate," thought a little sunbeam, "now I shall have joy indeed. But soon they complained of the sunlight.

"We can catch nothing here," said they, "let us go farther down, into the shade of the trees.'

A snowy winged sail-boat came gliding across the water. On it were seated two lovers. The lady's curls were like gold, her eyes bluer than the sparkling depths below.

"Ah, she will see me," said the sunbeam, dancing lightly from ripple to ripple, watching her reflection in the water, thinking nothing in the world could be more lovely than herself. But the fair lady raised her hands to her eyes, exclaming—

"How pleasant, were it not for the

sunlight; let us hasten to the shade." And once more the sunbeam was left sorrowful and humiliated. She sank down, down, upon the hard rocky bed of the river. None loved to admire her; she was forsaken and despised; and she wished herself once more among the

clouds with her laughing sisters.

In the luxurious apartment of a magnificent palace a little sunbeam had found its way, lightening up frescoed ceiling and gleaming marble. Soon the energetic voice of the houseke per is

"Annette, close the shutters and draw the curtains. It is strange that you are so careless; that sunlight will fade this crimson to white."

Poor little sunbeam, shut out to shine upon hard walk and rough pavement. But what of the one who said, "I will be content."

Up on the mountain side she had fount a bit of moss shivering in the cold and shadow.

"Let me warm you," whispered the sunbeam, sending a cheering ray into the heart of the moss, which lifted up its head and grew warm and happy all day. Darting on, she shone into a narrow alley where sunlight rarely found its way, and slipping in through a hole in a neat but tattered curtain, found herself —in a basin of soup and water. Not a poetical home for our little sunbeam.— Do you remember her motto?

Three little children were receiving their daily bath, for in this humble lodging neatness and order were not thought to be incompatible with poverty. But little sunbeam's wonderful arrival caused

sudden suspension of operations. Such shouts of joy as sounded within those attic walls I am sure had never been heard there before. Cries of "See, see, rainbows, Oh, look, quick!" And when an old pipe-stem had been procured and the bubbles began dancing and chasing each other about the room I think it safe to say that no happier children could have been found in that or any other city.

And it was only when exhausted by excess of happiness they had fallen into restful slumber, that sunbeam softly withdrew. And soon fading away in the arms of twilight, she thought of her brief life and the happiness she had given and said-

"Poor simple little sunbeam that I am: I have not only found my own fortune, but those of my sisters also. I have had love and admiration; and I am at peace with all the world, and am content."—Morning Star.

ALL RIGHT, ALL RIGHT !- "Give me a Bible, too," asked a dear little child of three, as she saw each one at family prayer with an open Bible.

Then, not heeding what others read she talked to Jesus in her own sweet baby way. "Jesus, bless Fannie!" (a sister away

After a moment-

"Jesus, bless the boys." Then as if hearing the answer, in a most confident tone, "All right, all right."

What a precious illustration of the child's trust which the Master loves and looks for in his true followers.

"This is the confidence that we have in him, that if we ask anything according to his will be heareth us: and if we know that he heareth us whatsoever we ask, we know that we have the petitions that we desired of him."-1 John v: 14-15.—Times of Refreshing.

How to be Useful.—I will tell you how a little child can be useful.

He can pick up a pin from the floor. He can play with his little sister. He can tell mamma when the baby

He can reach the stool that she may put her foot on it. He can hold the cotton when she

He can teach a little child his letters. And he can make his mother happy by being a good boy.—Presbyterian.

Do NOT WAIT .- "I wish I was a big woman to help you, mother, said a little

"Bring mother's thimble; that will Just as if God meant for little children to wait until they grow up before helping their parents! No, no! God gave them two nimble feet on purpose to take steps for mother, and eight fingers and two thumbs on purpose to bring and carry for her.

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march 13

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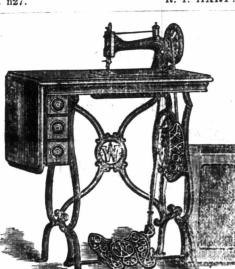
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Receipts for "WESLEYAN," for week ending May 10th, 1876.

Rev. C. B. Pitblado, 1.25; Mrs. J. M. Crane, 1; Rev. Ed. Barrass, 2; Rev. C. L. Thomson, 1.30

CONFERENCE OF N. B. AND P. E. I. THE third New Brunswick and Prince Edward Island Annual Conference of the Methodist Church of Canada will be held in the Methodist Church, at St. Stephen, New Brunswick, commencing on THURSDAY, the 22nd day of June,

1876, at nine o'clock a. m. 1876, at nine o'clock a. m.

The Stationing Committee of the said Annual Conference will meet, in the place aforesaid, on WEDNESDAY, the 21st day June, 1876, at nine o'clock a. m. And on the said 21st day of June, the Committee on Conference Statistics; the Committee for Examination of Candidates, and the Missionary Committee, as provided for in the Order of Rusiness for 1876.

D. D. CURRIE. President of Conference.

Charlottetown, P.E.I., May 6, 1876.

P. E. ISLAND DISTRICT.

THE ANNUAL DISTRICT MEETING, of the Prince Edward Island District, for the current year, will be held in Charlottetown, commencing on WEDNESDAY, the 14th day of June, D. D. CURRIE,

Charlottetown, May 6, 1876.

Nova Scotia Conference.

1.-MISSIONARY LISTS. Will the Ministers of the N. S. Conference please read carefully, the notice published in last weeks Wesleyan, by Bro. H. Sprague, referring to the preparation of missionary lists, and consider it as applying to our Conference, as well as to that of N. B and P. E. I.

Blanks with proper headings have been prepared and may be obtained at the Book Room in Halifax, if they have not been already forwarded to the brethren by D. Henry Starr, Esq.

II.—REPORTS OF MISSIONS.

Last year these were hurriedly prepared by my-self at the request of Mr. Secretary Sutherland, for publication in the Annual Report of the Society. The want of sufficient data, the difficulty of obtaining such after the Conference had closed, rendered it impossible to give a satisfactory report of our Missione. Let us try and do better this year. May Missione. Let us try and do better this year. May I respectfully refer the Superintendent of each Mission to the "Discipline," Sect. 15, Page 80, last clause. The reports there referred to after having passed the District Meetings, should be brought to Conference ready for publication in the Report of the Society published in Toronto.

S. F. Huestis.

At Harmony, Queens Co., on April 28th Susannah, the beloved wife of John Hurlow Esq.,

At Monroe, Maine, May 4th, Pereene S. Staples aged 12 years 6 months, only daughter of the late B. F. Staples Sackville papers copy.

At St. Georges, Bermuda, March 21st, Mr. John W. Gibson in the 55th year of his age, after a short but painful sickness; he passed away to enjoy the rest of Heaven leaving a wife and 8 children to mourn their loss, yet they mourn not as one without hope, as he is safe in the arms of Jesus.

On the 8th inst., at No. 4, Chesnut Place, Halifax, of diptheria, Edwin Evans, eldest son of liam and Mary DeBlois, aged 7 year and two

On 17th April, at the age of 7 months and 11 days, Lizzie, youngest daughter of James and Louisa Allen Botsford. May God comfort the sorrowing mother, whose failing health for some years past through lung disease, foreshadowed her removal to the upper sanctury ere this.

At Windsor, on the 8th inst., Mabel, wife of Mr. J. Parker Smith, aged 76 years. The deceased united with the Church during the winter, and died peacefully trusting in Jesus.

At Shelburne, March 28th, Howard, aged 5 days infant son of Robert R. & Emily Swan urg.—"Suffer little children to come unto me and forbid them not" &c .- Mark x. xiv.

At Shelburne, April 7th, Ann Pinkham, aged 70 years.—A long time a professing and consistent christian—In her last days a great sufferer but won-derfully supported by Divine Grace—Died a happy death and is gone to glory.

At Shelburne, April 19th, Catherine Fraser, aged 86 years.—A lover of all good people, a devoted follower of the Saviour, spared to see a good old age and at last sweetly fell asleep in Jesus.

At Shelburne, April 28th, Selina Wagner, aged 25 years. Pious from early life; quiet and unobtrusive, careful to fulfil the duties of her position-Of benevolent and excellent disposition, early called away from this sorrowful world to be with Christ. Deeply lamented. She has left behind a deeply sorrowful husband and three little children, as well as a large number of sympathizing relatives and friends to mourn her loss.

On the 4th inst., at the residence of the bride, by Rev. Robert Daniel, Miss L. Kelly, to Mr Harris H. Brown, of Advocate Harbor.

On the 8th inst., at the residence of the bride, Diligent River, by Rev. Robert Daniel, Miss Mary E. Yorke, to Mr. Jonathan Vickery, of Diligent

At East Wallace, 9th it is by Rev. A. D. Morton, John Miller, to the Harlow, daughter of Mr. Henry Fulton, of East Wallace.

At Point de Bute, on the 3rd inst., of Congestion of the brain, Eliza Trueman, widow of the late Mr. Stephen B. Trueman, aged 65 years.—Sister Trueman has joined her lamented husband after a brief separation of only 18 weeks, but has left a family of three sons and four daughters to mourn their double

At Point de Bute, on the 7th inst.. of inflammation of the lungs. Pamelia, beloved wife of Mr. Charles Trueman. aged 45 years.—This devoted and godly wife and mother has left a deeply stricken husband and four children to mourn their irrepara-

At Point de Bute, on the 7th inst., of inflammation of the lungs, Mr. Richard Carter, a venerable, and much respected citizen aged 77 years. He leaves an aged widow, children and grand-children, as well as a large circle of friends to mourn his re-

MARRIED.

May 2, by the Rev. J. B. Uniacke, J. Farquharson, Esq., to Miss Minnie R. Eaton, formerly Principal of the Wolfville and Middleton Semmaries. At Windsor, March 15th, by the Rev. S. F. Huestis. Mr. Perry Faulkner, of Horton, to Martha,

daughter of Mr. Newton Franklin, of Windsor. At Windsor, May 3rd, by the Rev. S. F. Huestis, Mr. Albert Mitchell, to Mrs. Eunice Armstrong,

At Windsor, May 4th, by the Rev. S. F. Huestis, assisted by the Rev. T. Watson Smith, Mr. Henry Seabrook, to Carrie L., daughter of Mr. Joseph On Thursday, 4th inst., at Dorchester, by Rev. W. McCarty, Mr. Jacob Hall, of Kings Co., to

Miss Mary Jane Finney, of Moncton.

PREACHER'S PLAN, HALIFAX. SUNDAY, MAY 14th.

Brunswick St. 11 a.m. Rev. J. Lathern. Grafton St. Rev. J. Read. Kaye St. 11 a.m. Mr. F. Wright. 7 p.m. Charles St. 11 s.m. Rev. W. Purvis. Rev. T. Angwin. BEECH STREET, 3.30 p.m. Rev. R. Brecken, A.M. 11a.m. Mr. F. Wright. Rev. W. Purvis. 7 p.m. 11a.m. Rev. I. E. Thurlow Rev. I. E. Thurlow.

MOUNT ALLISON

ANNIVERSARY EXERCISES Мау 25тн то 31 вт, 1876.

THE attention of the friends of the MOUNT ALLI-son Institutions and of the public generally, is respectfully directed to the following Programme of Exercises in connection with the approaching

THURSDAY & FRIDAY, 25th and 26th
College Examinations " " 6 1-2 —8 p.m. Theological Examination. SATURDAY, May 29th, 9-12 a.m. "Continued

3 p.m. Annual Meeting, College Board. SUNDAY, May 28th—9—12 a.m.
Anniversary Sermon (Rev. J Lathern of Halifax.)

MONDAY, May 29th, 6 p.m. Examinations in Academies

" 7 p.m.
Public meeting of Alumni and Alumni Societies ORATION by Thomas B. Flint. Esq., A.M, Yarmouth, N.S. ESSAY by Miss L. Morse, of Bridgetown, N.S.

TUESDAY, May 30th, 9 a.m. College Commencement and Public Exhibition WEDNESDAY, May 31st, 9 a.m.
Annual Meeting of Board of Governors. D. ALLISON, J. R. INCH.

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SEALED TENDERS, addressed to the Secretary of Public Works and endorsed "Tender Pacific Railway," will be received at this Office up to Noon on Monday, 22nd May next, for the EXCAVA. TION and GRADING required to be executed on that section of the Pacific Railway extending from Cross Lake eastward to RAT PORTAGE, Lake OF THE WOODS, about 37 miles in length; also for the GRADING required from the WESTERLY end of the 13th Contract to ENGLISH RIVER, a distance of about 80 miles; elso for tracklaying and other works of Construction west of Fort William.

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Foot Jacob and Upper Water Corner Cogswell and Brunswick "Cogswell and North Park Moren and Cunard Water and Cornwallis Gottingen and Cornwallis

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